

# THE STAR-SPANGLED CHURCH

by Solange Hertz

## PART ONE



## KARL MARX: YANKEE

Is a Communist a public sinner? Should he be classed among those designated by the Codex as the excommunicated, prostitutes, usurers, couples openly living in sin, blasphemers and the like? At least as late as 1925 this was no idle question. The French canonist Fr. Durieux, more liberal than many, held that a radical or a socialist would not, strictly speaking, be considered so. Nevertheless, "he would have to be refused Communion where people might look upon such a concession as approval of his error, or where he himself might be seeking this as a means of disguising the danger of his doctrine."

So rigorous an opinion draws indulgent smiles in chancery offices today, when freedom of conscience - and therefore error - soars above every commandment. After Pope John XXIII broke all precedent by officially receiving a Communist leader for the first time, with Paul VI following suit in 1967 by entertaining at the Vatican no less a personnage than the President of the Soviet Union, the world has watched with little surprise the formation of a new political monster in the ranks of the faithful: the Christian-Communist. Like his predecessor the Christian-Democrat, who grew to maturity in the last century under the benevolent eye of the liberal Leo XIII, he is a walking contradiction pledged to irreconcilable allegiances. Doomed to serving two masters, like the Christian-Democrat he inevitably comes to love the one and to hate that Other. Needless to say, he is abundantly recruited from among those "moderates" who find virtue in compromise.

Not that papal pronouncements against Communism are lacking. Every instructed Catholic is familiar with Pius IX's definition, released two years before the Communist Manifesto: "That infamous doctrine of so-called Communism which is absolutely contrary to the natural law itself, and if once adopted would utterly destroy the rights, property and possessions of all men, and even society itself." Even Leo XIII, who finally opted for the "proletariat" as against the surviving monarchies, characterized Communism as "the fatal plague which insinuates itself into the very marrow of human society only to bring about its ruin." Pius XI declared, "Communism is intrinsically evil, and no one who would save Christian civilization may collaborate with it in any undertaking whatsoever."

After Pius XII, silence on this subject on the part of the Popes. As we know, a petition from bishops at the Second Vatican Council formally to condemn Communism came to nought. On the contrary, official and semi-official dialogues between Catholics and Communists began immediately thereafter in Salzburg in 1965, followed by those in Assisi and Heerinchimsee the next year, and are now commonplace. Ten years ago already Paul VI, addressing a Taiwanese delegation, extolled Chairman Mao's cultural revolution as "the dawn of the new times."

How well did the apostate priest Roca prophesy a hundred years before that, "The Vatican's convert will not need, according to Christ, to reveal a new teaching to his brothers. He will need to push neither Christianity nor the world into fully new paths, other than the paths

followed by the peoples under the secret inspiration of the spirit, but simply to confirm them in this modern civilization. . . Because of the privilege of his personal infallibility, he will declare canonically urbi et orbi that the present civilization is the legitimate daughter of the holy Gospel of social redemption!"

Bishop Matagrin of Grenoble therefore explains, "There is no longer any question of excommunicating Christians adhering to Communism. The Church of Vatican II wishes to be attentive to the action of the Holy Spirit wherever it works." From this Council Roca had predicted there would come something which would stupefy the world: "This thing will be the demonstration of the perfect accord between the ideals of modern civilization and the ideals of Christ and His Gospel. It will be the consecration of the new social order and the solemn Baptism of modern civilization."

So now, in an article in "The New Catholic World," Catholic prelates like Dom Helder Camara of Brazil can openly exhort the faithful to "the study of the problem, at first sight contradictory and absurd, of the Christian-Marxist. . . If we regret to admit that in the past religion was and sometimes still is presented as an alienated and alienating force, nowadays there are, not only in Christianity but in all great religious groups which, far from accepting religion as an alienation, seek to live and bring religion to life as a liberating force for the oppressed and as a moral liberating pressure exercised upon the oppressors. This fact compels those who do not read Marx as a dogma to take a totally new attitude toward religion. Besides, nothing is more anti-Marx than the servile attachment to what he said and did, instead of trying to do and say what he would have said and done, faced with new situations." And so begins the Imitation of Marx. (New Catholic World, May-June 1977)

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Let us therefore see something of "what he said and did," this prophet of World Revolution, Freemason and Satanist, grandson of a Cologne Rabbi, son of a freethinking Jew named not Marx but Mordecai, co-author of the Communist Manifesto, wet nurse to the International, and personal friend of the leading occultists and revolutionaries of his day.

He himself quipped, "I, I am not a Marxist!" Indeed not, for like Masonry, Marxism was merely an instrument forged to secure a larger goal. He began his career as a member of the Jewish Union for Civilization and Science, whose purpose is well described in a passage quoted by Fr. Fahey in The Mystical Body of Christ in the Modern World: "The Jewish people taken collectively shall be its own Messias. Their rule over the universe shall be obtained by welding together the other races, thanks to the suppression of frontiers and monarchies, which form the bulwark of national peculiarities. . . In this new organization of humanity, the sons of Israel now scattered over the whole surface of the globe. . . shall everywhere become the ruling element without opposition. This will be particularly easy, if they succeed in imposing on the masses of the working classes the guidance of one of their number. The governments of the nations forming the Universal or World-Republic shall all thus pass without any effort into Jewish hands, thanks to the victory of the proletariat."

This opens a vast subject, which we shall limit to the little-publicized part Marx played personally in the affairs of the United States, and the means Marxism used to enlist the aid of the Catholic Church here. He correctly foresaw that our synthetic nation would easily "go Communist," for he knew better than anyone that Communism is the natural consequence of modern Democracy, on whose evils the red Revolution feeds. The false democratic principles condemned by the Popes from the beginning were specifically treated by Pope St. Pius X in his famous letter on the Sillon movement in France, levelled against the Christian Democrats; but it proved one of the last attempts to shut the Pandora's box opened to Communism by his predecessor Leo XIII.

It was too late. Leo's Secretary of State, the Masonic adept Cardinal Rampolla, who attended black Masses and received his directives from a Lodge near Ensiedeln in Switzerland, had been immediately ordered to exploit to their fullest the Pope's social encyclicals and the hazardous Ralliement to the tri-color. It may be that in the end Leo XIII was taken to task by his divine Superior. Under the formal command of her last spiritual director, Mélanie Calvat, the visionary of La Salette, reluctantly admitted to him, says he, that she had been mystically present at the Holy Father's deathbed and saw him die in moral agony, repeating to our Lord, "But my intentions were good. . ." He had never deflected from true doctrine, but for prudential reasons had seen fit to initiate that fatal divergence between dogma and practice which has widened to the gulf yawning before us today. The Dom Holders can now tell Catholics, "Fortunately, nowadays the Church no longer has power against heretics and anti

Christians," rejoicing that, "Karl Marx challenges our courage because he is a materialist, a militant atheist, an agitator, a subversive, an anti-Christian."

\* A contemporary of Abraham Lincoln near the same age, Marx took more than an academic interest in the Civil War and the "new birth of freedom" the President promised at Gettysburg, whereby "government of the people, by the people and for the people" condemned by Christ's Vicars "shall not perish from the earth." Aware that the outcome would affect the destiny of the whole world, Marx called it "the first grand war of contemporaneous history." A letter of congratulation to Lincoln on his re-election which Marx wrote on behalf of the General Council of the International Workingmen's Association, shows he recognized the Civil War as nothing else than the continuation of the American Revolution, whose Declaration of the Rights of Man "gave the first impulse to the European revolution of the eighteenth century."

By these "rights" the Revolution had relieved the thirteen colonies of their sovereignty and independence from one another heretofore enjoyed, and reduced them to "states." By the Civil War these states in turn lost the last of their autonomy in the face of the juggernaut of despotic centralized government -including their right to withdraw from the Union. Marx specifically designates the Confederacy's "revolt" as a counter-revolution, seeing very well from his own world perspective that it was not the South, but the North - the Union - who were the revolutionaries. Ideologically, the Confederates were the lineal descendants of the faithful Tories who fled by the thousands to Canada after 1776 and populated Ontario.

Marx' letter reads, "The workingmen of Europe feel sure that as the American War of Independence initiated a new era of ascendancy for the middle class, so the American anti-slavery war will do for the working classes. They consider it as an earnest of the epoch to come, that it fell to the lot of Abraham Lincoln, the single-minded son of the working class, to lead his country through the matchless struggle for the rescue of an enshained race and the reconstruction of a social world."

What Lincoln stood for was clear from the outset. When elected he did not receive a single vote from 10 of the 11 southern states. We can cite the authority of a prominent abolitionist, Wendell Phillips, to the effect that the Republican party, on whose ticket Lincoln ran, was "the first sectional party ever organized in this country. . . It is not national. The Republican party is a party of the North against the South."

Abolition was indispensable to Marx - not for any humanitarian reasons - he called slaves "niggers" repeatedly in his private correspondence - but because he saw it as the quickest way to destroy the American bourgeoisie. As opposed to 23 states in the North with a population of 22,000,000, the South had only 9,000,000, one third of whom were slaves. Once freed, these blacks might not only be turned against their Southern masters, but easily manipulated in their new role as "proletariat." Slavery was furthermore an insuperable obstacle to the militant labor movement needed to spark the next phase of the revolution. Not only did Marx feel that slavery threw manual labor into disrepute, but that it hindered the rise of man-made factories which were to re-make society in man's image. By destroying the primacy of agriculture, farming would be subordinated to industry. The new artificial system the latter was spawning was a veritable de-creation, where God's creatures would be inexorably replaced by man's fabrications. Its end can only be sterility and death, for "What is more wicked than that which flesh and blood hath invented!" (Eccl. 17:30).

\* Unfortunately at this juncture in history, slavery was the only means, regrettable as it may have been, whereby an agricultural economy could hope to compete with an industrial one, and it was an institution supported as much by the North as by the South. The London Economist could not forbear noting that Abolitionists were persecuted as much in the North as in the South, and reminded its readers that the U.S. federal government had consistently impeded English efforts to stop the slave trade on the African coast, slave trade clippers being "built with Northern capital, owned by Northern merchants and manned by Northern seamen." The North would have permitted the South to keep its slaves had it agreed to remain in the Union.

The U.S. has never achieved anything more than an appearance of unity, being ever an artificial association of disparate elements where, by the very nature of Democracy, the stronger merely impose their will on the others. In 1860 this became extraordinarily clear. Few Americans think of the Mason-Dixon line as an iron curtain, but the fact remains that the inhabitants south of it had to be kept in the "free and independent union" at gun point.

Even fewer realize that this was equally true in the North. The liberal Comte de Chambrun, an unofficial emissary to Lincoln paid by underground French forces with secret funds, writes to his wife in June, 1865, "To judge impartially . . . if New York, where the 'copper-

heads' (Southern sympathizers) were all powerful, if Philadelphia, if Washington had not been subjected to terrible pressures, civil war would have erupted in the North. It was inevitable. In 1864, while Lincoln was being re-elected, New York was threatening. Heavy precautions had to be taken; also, discretionary power was given to Butler, who has an iron hand; 30,000 men were concentrated in the city; 'monitors' with guns were brought into the harbor; before this display of force, the election was held very peaceably; nevertheless the results were wretched - a majority of 39,000 against Lincoln! The South is prey to a social revolution whose scope no one can measure yet. . . For myself, I sincerely believe only one kind of government is possible in the South at this hour: that of the sword, a military regime."

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While pointing out that the Constitution provided for no right to secede from the Union, as a lawyer even Lincoln had to admit publicly that the federal government had no power under the same Constitution to compel a state to return. Southerners rested their case on the "right to revolution" guaranteed by the Declaration of Independence. In his inaugural address as President of the Confederacy, Jefferson Davis appeals to "the right solemnly proclaimed at the birth of the States, and which has been affirmed and re-affirmed in the bills of rights of the States subsequently admitted to the Union of 1789." This "undeniably recognizes in the people the power to resume the authority delegated for the purposes of government. Thus the sovereign States here represented proceeded to form this Confederacy; and it is by the abuse of language that their act has been denominated revolution." Even Marx' friend Engels put the Southern "rebellion" in quotation marks.

Impartial modern historians like Edward Channing of Harvard prefer to call the Civil War "the War for Southern Independence." Charles A. Beard, closer to Marx, called it the Second American Revolution. All agree today that slavery was an issue secondary to the graver and truer ones of states' rights and which way of life would be extended to the new western territories. Would they be agricultural or industrial? Conservative Catholic churchmen like Bishop Patrick Lynch of Charleston naturally sided wholeheartedly with the South. In 1861, in an exchange with Archbishop Hughes of New York, friend of Lincoln, he retorted, "The separation of the Southern States is un fait accompli. The Federal Government has no power to reverse it. Sooner or later it must be recognized. Why preface the recognition by a war needless and bloody?"

Alfred Iverson of Georgia, in his speech on Secession before the Senate in 1860, put it more bluntly: "Disguise the fact as you will, there is enmity between the Northern and the Southern people that is deep and enduring, and you can never eradicate it, never! Look at the spectacle exhibited on this floor. How is it? There are Republican Northern senators upon that side. Here are the Southern senators on this side. How much social intercourse is there between us? . . . Yesterday I observed that there was not a solitary man on that side of the chamber came over here even to extend the civilities and courtesies of life; nor did any of us go over there. Here are two hostile bodies on this floor; and it is but a type of the feeling that exists between the two sections. We are enemies as much as if we were hostile States. I believe that the Northern people hate the South worse than ever the English people hated France; and I can tell my brethren over there that there is no love lost upon the part of the South. . . I ask, why should we remain in the same Union together?"

This was plain speaking about a situation existing here from earliest colonial times, when the on-going English revolution between Roundheads and Cavaliers was transported wholesale to America. The Roundheads, with their short haircuts and clean-shaven faces, established themselves in the North, which became the seat of a tight-lipped calvinist theocracy where Capitalism founded on rampant usury could flourish unhindered in a basically manichaeian culture which regarded sex and alcohol as intrinsically evil, but where God rewarded the good with earthly prosperity. It was the logical terrain to begin Marxist agitation.

In the South, alongside the Catholic cultures established by the French and Spanish in Louisiana and Texas, Cavaliers and Jacobites, curled, bearded and unashamedly fun-loving (according to song and story), settled by instinct. Although most were Church of England as in Virginia, these were far from considering themselves Protestants, whom they detested. We must beware of separating North and South unilaterally into "bad guys and good guys," for Masonry was prevalent, even in the first days of the one English Catholic colony of Maryland - named ostensibly after Henrietta Maria, French Catholic wife of Charles I, but actually probably after the Mother of God. Facts are facts. The South retained far more vestiges of the old hieratic Christendom than did the North. Long before Iverson, Thomas Jefferson had predicted the Civil War in his Memoirs, noting the two incompatible cultures. Even in his day the South had resisted the movement toward the Constitution and had desired a Confederation, deeming

the Constitution totalitarian and disparaging of states' rights.

Another difference, rarely dwelt upon, is that the bulk of American Catholics were Southerners. Today one thinks of Catholic population concentrations as a Northern phenomenon, forgetting that these occurred only as a result of the heavy post-Civil War immigrations. Before that the reverse was true. Even in the North most Catholics were Southern sympathizers.

"In a general way," wrote de Chambrun, "I believe the Catholic clergy. . . instinctively follow the European clergy; they have been conservative and South-oriented as much as can be imagined, and that for two reasons: the first is that the South was more favorable to Catholics than the Puritan areas; the second is that the clerical leaders espoused wholeheartedly the monarchical and aristocratic ideas of the slave-owners."

Those not tainted with Americanism, like the feisty Redemptorist Confederate Chaplain James Sheeran, had no hesitation in identifying the Faith with the Southern cause. Preaching the two together, he records in his Journal how he ministered to a detachment of Yankees burying their dead: "In my conversation with these men I found many of them were Catholics. These misguided, poor fellows on finding out who I was, were rejoiced to see me and seemed to forget for the moment that they were in the hands of the enemy. I conversed long and freely with them, disabusing their minds of many wrong ideas they had entertained with regard to the war and the people of the South."

On another occasion he took "about an hour of my time" to introduce a Yankee captain "into a world of ideas altogether different from that in which he had hitherto been travelling. He denied that he was in favor of Lincoln's administration, maintaining that he was fighting only for the preservation of the Constitution. My parting advice to him was this: 'My very good man, before going to bed every night try and recall to your memory the number of times Abe Lincoln has perjured himself by violating the Constitution since his introduction into office; then put your hand to your breast and ask yourself in the presence of God, if in fighting for your perjured President, you are fighting for the Constitution of your country!'"

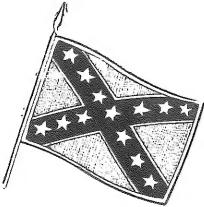
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Karl Marx saw all this in terms of class struggle, the automatic dynamism of revolution and evolutionary change. He never called the opponents by their real names: the adulterated remnants of Christian society under God (still Catholic in many areas like Texas, Louisiana, Kentucky and Maryland), versus the one-world centralizing forces of the City of Man. He rarely used the word Christian, which for him was merely an outmoded stage of evolution.

According to Catholic teaching on true democratic institutions, power once delegated by the people cannot be retained by them, for they are not the authors of power, as both St. Thomas and St. Pius X declared. Although in its acts of Secession the Southern states invoked this false principle guaranteed them by the Declaration of Independence, the Confederacy was a true counter-revolution insofar as it opposed the Revolution's further progress by clinging to the remains of natural law. "Counter-revolution begins," says Jacques Vier, "when we re-integrate the Order which God assigns us once and for all in the universe."

South Carolina, first state to secede, dismissed the Constitution as "an experiment that failed." As the Chinese say, a wise man may sit on an ant-hill, but only a fool will stay there. Although the South had strayed from the truth, harboring Masonry and growing labor unions within its body, it remains that neither the Masonic eagle nor the Egyptian pyramid of the Illuminati ever figured on its seal as they did on the Union's. Furthermore the Confederate flag, the beloved "Stars and Bars", forms a cross, an emblem glaringly absent from all official U.S. iconography.

The success with which the North has since imposed its will upon the South, and the degree of homogeneity and cooperation now existing between these disparate sections of the country is a bald indication of the ruthless progress made here by the Revolution since Appomattox. We hear it said that the South has now become industrialized to the point where she might win if she tackled the North today, but what is left of her society worth fighting for?



\* AND WHERE WAS MARX IN ALL THIS? Believe it or not, one place he could be found was the columns of the New York Tribune. This daily's erratic founder Horace Greeley, whose brilliant political inconsistencies marshalled some 300,000 readers before he died insane, believed the South should be allowed to depart peacefully. This did not prevent him from preaching violent abolitionism and enforced temperance, nor from hiring Marx as a foreign correspondent and political analyst.

Their association dated from 1851, when the Tribune, hoping to gain German-American readers, asked Marx, then living in England, for a series of articles on Germany, still recovering from its abortive revolution of 1848-9. Marx accepted eagerly. He had been heavily involved in the German revolt, largely planned by him and his friends, and this was an opportunity to disseminate his ideas freely in a coming theater of operations. Few Americans know how many of these professional revolutionists subsequently fled to the U.S., learned English and then set to work here. The majority, if not all, were Jews like Marx. Needless to say, all threw their weight against the South, promoting the Union cause in every possible way here and abroad.

Among them was Friedrich Sorge, the German Communist who took part in the Baden uprising of 1849 and eventually became Secretary General of the International. He was in constant correspondence with Marx and Engels after coming to the U.S., where he was prominent in the labor movement. Hardcores like Sorge were joined by bourgeois liberals like Frederick Kapp and the well-known Carl Schurz. This last was in communication with the secret French envoy de Chambrun, who speaks of him along with a Siegel and a Sedgwick as revolutionists who in Germany "had distinguished themselves by the wildest opinions; forced to emigrate, they left for the United States, and fifteen years later, they hold substantial positions in the army because of their ardent abolitionism. I've had occasion to meet them and I was struck at seeing how much they feel at ease in the American constitutional regime. . . Thus here are men who were strangling in European irons, who suddenly realized their dream on entering the American society, without having to give up any of their ideas. These enemies of the established order in Prussia or Austria are quite unmolested here." Later he speaks to his wife of "the famous General Schurz, one of the highest placed of the radicals, a future senator, maybe even future Secretary of State. . ." Schurz did eventually become a senator from Missouri and Secretary of the Interior under President Hayes.

Some of these revolutionaries with military experience had indeed enlisted in the Union army, in which both factions of the old Communist League were represented, men like Bernstein, Anneke, Steffen, Willich and Weydemeyer, who wielded swords as well as pens. Marx said, "Without the considerable mass of military experience that emigrated to America in consequence of the European revolutionary commotions of 1848-9, the organization of the Union army would have required a much longer time" than it did. August Willich, a former Prussian artillery officer who resigned to join the German revolution, had pursued his activities in England, where he learned the carpenter's trade. Emigrating to the U.S. in 1853, he took up newspaper work, and at the outbreak of hostilities joined the Union army, made good and became a general. Marx wrote of him in Revelations concerning the Communist Trial in Cologne: "In the Civil War in North America Willich showed that he is more than a visionary." Indeed so. After the war he entered government service and occupied high positions in Cincinnati.

Joseph Weydemeyer, another former Prussian artillery officer, was also a writer who published in several German periodicals. He arrived in New York in 1851, where the next year he began a German language paper called Die Revolution. Only two issues appeared, but one contained the first printing of Marx' famous "Eighteenth Brumaire of Louis Bonaparte." The next year Weydemeyer helped form the Workingmen's League. He wound up a colonel in the Union army.

\* Correspondence between Marx and Engels recently published in English reveals how closely the subversives kept in touch. July 1, 1861, Marx reports to Engels, "In Missouri the defeat of the Southerners seems to be decisive, and the terrible 'Colonel Bernstein' has now turned up there too. According to a private letter to Weber, Colonel Willich is at the head of a corps from Cincinnati. He does not seem to have gone to the front yet." Like Willich - with whom Engels had fought in the Baden uprising - Bernstein was also an old '49-er. The Weber referred to was a Berlin lawyer friend of Marx.

By May 6, 1862, Marx exclaims to Engels, "Schurz is -- a brigadier-general with Fremont!" A fortnight later Engels replies, "Anneke is with Buell's army, and from today is writing in the Augsburger . . . Willich is a colonel (the eternal colonel!) and commands the 32nd Indiana Regiment." On June 4 Engels says, "At last, then, we learn from Anneke's letter that counting Pope and Mitchell's forces, Halleck had rather more than 100,000 men and 30 guns on April 26, and that he was waiting for the arrival of Curtis and Siegel with further reinforcements. Up to April 29 the condition of the army seems to have been passable on the whole; Anneke says nothing about sickness." There follows a detailed analysis of the Union campaign. "For the rest, Monsieur Anneke appears in his letters as the same old grumbling fault-finder who judges the army not according to circumstances and not according to the adversary either, but by the old, schooled European armies, and not even by these as they are, but as they

should be. The blockhead ought, however, to think of the confusion that he himself must have experienced often enough in Prussian maneuvers." By September 10 Marx can write Engels, "Willich is a brigadier-general and, as Kapp has related in Cologne, Steffen is now to take the field also. It seems to me that you let yourself be swayed a little too much by the military aspect of things."

If the North didn't win right off, it certainly wasn't for lack of foreign help. On reading the foregoing correspondence, one can't help wondering whether any native Americans had any real say in Northern campaigns. It is estimated that tens of thousands of foreign born served the Union. Not all were former European revolutionaries, but a disturbing percentage of the upper echelons were, even apart from Marx' friends. No less than six major generals were born abroad, among them the cavalry expert Julius Strahel, winner of the Cross of Bravery in the Hungarian revolution and later of the Union's Congressional Medal of Honor. At least 19 brigadier generals were foreign-born. Curiously enough, the 82nd Illinois Regiment, commanded by Edward Salomon, had a company composed entirely of Jews, from whom Salomon rose to his command. Sponsored by Chicago businessmen, it was the wealthiest in the army.

We might mention in passing that the role of international Jewish interests in fomenting the Civil War has long been known but little publicized. In 1959 a publication prepared by a Union War Veterans organization for the War's Centennial, particularly exposing the influence of the Rothschilds, made the headlines and drew fire from B'nai B'rith and the Anti-Defamation League. A descendant of General Grant's, who had approved its circulation, was induced to make a formal retraction of the charges cited, disclaiming any anti-Semitism.

There was also the Garibaldi Guard, the 38th New York, whose Colonel was the Hungarian George Utassy and whose ranks were a veritable foreign legion of European veterans. It flew the revolutionary Hungarian flag of red, white and green, and its regimental colors were some Garibaldi had planted in Rome in his attack against the Papal States. He too had been offered a Union commission, as was General George Klapka, another hero of the Hungarian revolt. There were many others, including a Russian, General Ivan Turchin, who captured Huntsville, Alabama, fought at Chickamauga and commanded a cavalry division in the Army of the Cumberland.

The Confederacy also had foreigners under arms, but in nowhere such numbers, and their political persuasions were very different - apart from traitors like the Hungarian Adolphus Adler, who was eventually imprisoned and escaped to the North. The majority were Irish and French, many of the latter titled nobility with royalist backgrounds like Prince de Polignac, who managed to command an exceedingly wild bunch of Texans who called him "Polecat," but grew to love him after he, in retaliation, ordered them over rough country in search of these animals. Louisiana and the deep South had so many French in its ranks that in practice two official languages had to be recognized. To meet the needs of both, General Beauregard, himself of French extraction, coined an epithet both could use: sacredamn.



Despite the Union's initial military reverses and the sympathy of all Christian Europe with the Confederacy, Marx never doubted the North would win in the end, for he correctly judged that the economic factors at play - not to mention the occult forces at work in every chancery - would prevent any European government from actually coming to the aid of the South. Our Civil War threatened panic in France and England, whose industries were by then almost totally dependent on our exports. Lack of cotton and grain drove France into crisis and further indebtedness to the Rothschilds. The Comte de Paris, the Duc de Chartres and Prince de Joinville actually went to America to fight for the Union - but never mind, Melanie Calvat revealed these were not actually princes of the blood, having descended from a changeling!

Marx told Tribune readers (11/7/61) that they were trying to curry favor with the French masses, who "connect the fight for the maintenance of the Union with the fight of their forefathers for the foundation of American independence. . . . With them, every Frenchman drawing his sword for the national government appears only to execute the bequest of Lafayette." His contempt for them is palpable. The London Times noted dourly that these Orleanist nobles "will derive no increase of popularity with the French nation from stooping to serve on this ignoble field of action." Which didn't stop the Comte de Paris from writing a book on the Civil War ten years later.

England's conservative government, which under Lord Palmerston, Lord Russell and Gladstone came near to declaring war against the Union over the Trent affair, was deterred - as Marx predicted - by England's greater need for the North's wheat than for the South's cotton,

added to the huge anti-South "peace" demonstrations mounted by the English labor unions. Although these last stood to suffer most from a cotton shortage and a Southern victory would have resulted in breaking the Northern blockade of Southern ports, professional organizers were able to persuade them of the contrary. In every country the policy of the unions was pro-Union, even within the Confederacy. In the North they filled the ranks of the militia and in some cases an entire labor organization would enlist as a body. One in Philadelphia passed the following resolution: "It having been resolved to enlist with Uncle Sam for the war, this union stands adjourned until either the Union is saved or we are whipped." Naive, and pathetic.

\* In a letter to Weydemeyer back in 1852 Marx had explained that "bourgeois society in the United States has not yet developed far enough to make the class struggle obvious and comprehensible." Eight years later he could tell Engels, "In my opinion, the biggest things that are happening in the world today are on the one hand the movement of the slaves in America started by the death of John Brown, and on the other the movements of the serfs in Russia." Now at last the proletariat was nucleizing!

In October 1862 he writes, "The fury with which the Southerners have received Lincoln's Acts proves their importance. All Lincoln's Acts appear like the mean pettifogging conditions which one lawyer puts to his opposing lawyer. But this does not alter their historic content. . . Of course, like other people, I see the repulsive side of the form the movement takes among the Yankees; but I find the explanation of it in the nature of 'bourgeois' democracy. The events over there are a world upheaval." In the same letter he observes astutely, "There is no doubt at all that morally the collapse of the Maryland campaign was of the most tremendous importance." Not only was Maryland one of the strategic border states upon whose control all depended militarily, but - a fact Marx elaborately ignores - Maryland was the citadel of official Catholic authority in the U.S., domain of the ranking prelate, the Archbishop of Baltimore. Catholicism, the hidden supernatural power of the Southern cause, was and still is Marxism's only real enemy.

A dispassionate reading of political oratory before the Conflict reveals the South had every expectation of withdrawing from the Union without a shot, but if the worst happened, she knew she had the nation's best professional soldiers, with a united people behind them. She was also aware that she had the moral support of every monarchy in the world and fully anticipated at least their financial aid, with perhaps a direct invasion of the North on the part of Mexico. Over and above all this, the South knew what it was fighting for, which the North as a whole did not, anti-war sentiment in the North being one of the greatest obstacles the Union had to contend with.

But Marx knew that humanly speaking an agricultural nation could not win against an industrialized one like the North. On this conviction he staked his whole theory of the means of production as the sparking agent in the class struggle which feeds revolution. The devil must be given his due. His articles in the Tribune during 1860-61 are masterpieces of political analysis.

Not as proficient in English as his friend Engels, he asked the latter to write some of the articles for him, and sometimes incorporated whole sections from Engels' personal letters, especially regarding the military situation. As a former adjutant and serious student of military science, Engels was highly qualified in this area. Marx writes him on one occasion, "I should be glad if you supplied me this week (by Friday morning) with an English article on the American War. You can write entirely without constraint. The Tribune will print it as the letter of a foreign officer. Nota bene: the Tribune hates McClellan." General McClellan, first chief of the Union forces, was relieved of command by Secretary Stanton, says Marx, for his Southern sympathies, being averse to fratricidal warfare and against Lincoln's arbitrary Emancipation Proclamation. In a counter-proclamation to his army, McClellan forbade demonstration against Lincoln's measure, unpopular among many Yankees who thought Southerners should at least be re-imburded for confiscating their slaves, but he maintained, "The remedy for political errors, if any are committed, is to be found only in the action of the people at the polls." Obviously, McClellan had to go.

\* As a military strategist Engels was fascinated by the Richmond campaign and admired both General Grant and Grant's former professor at West Point, General Robert E. Lee, now opposing his erstwhile pupil on the battlefield as General-in-Chief of the Confederate forces. Engels dubbed Lee "an excellent example for the Prussians to study," and Stonewall Jackson "by far

the best chap in America," who could win for the South if he had real support. The Union's General Pope he characterized as "the lousiest of the lot." "The lads in the South, who at least know what they want," writes he to Marx in 1862, "strike me as heroes in comparison with the flabby management of the North."

Berating Northern slackness and its want of true revolutionary spirit, he wrote again, "The defeats do not stir these Yankees up. . . Cowardice in government and Congress. They are afraid of conscription, of resolute financial steps, of attacks on slavery, of everything that's urgently necessary. . . In addition, the total lack of talent. One general more stupid than the other." And again, "I cannot work up any enthusiasm for a people which on such a colossal issue allows itself to be continually beaten by a fourth of its own population, and which after 18 months of war achieved nothing more than the discovery that all its generals are asses and all its officials rascals and traitors." (11/5/62)

Engels' words paint the picture of a basically decent nation being driven to fight a war it knew was unjust, and which was unwanted except by a determined fanatical minority. It was the American Revolution all over again. One can't help sympathizing with the Union draftee more than with the Southern recruit. "The lads in the South at least know what they want," is well put. By November he rages, "It is mortifying that a lousy oligarchy with only half the number of inhabitants proves itself just as strong as the unwieldy, great, helpless democracy. They (the North) are even capable of proclaiming Jeff Davis President of the United States forthwith and to surrender even the whole of the border states, if there is no other way to peace. Then, goodbye America!" Indeed America would have been lost to Marxism had the South won.

It is clear from such letters that war fury had to be artificially whipped up north of the Mason-Dixon line. As Jefferson Davis pointed out, "An agricultural people whose chief interest is the export of a commodity (cotton) required in every manufacturing country, (the Confederacy's) true policy is peace, and the freest trade which our necessities will permit. . . There can be but little rivalry between ours and any manufacturing or navigating community such as the northeastern States of the American Union." (Inaugural Address, 1861) There was no valid reason why North and South could not exist peacefully as separate entities.

\* Engels' contempt for America in general is as plain as Marx', the war for him being merely a phase of the Great Revolution, and the Northerners the best tools at hand for the moment: "One financial measure more lunatic than the other. Helplessness and cowardice everywhere, save among the common soldiers. The politicians in like case - just as absurd and devoid of counsel. And the populus is more helpless than if it lingered 3,000 years under the Austrian scepter. For the South, on the contrary - it's no use shutting one's eyes to the fact -- it's a matter of bloody earnest." He particularly admired Southern diplomatic prowess, as well he might, for at first it looked as if all Europe would be drawn to their side. "Besides," he admits honestly, "they fight quite famously."

To these complaints Marx, the political expert and student of Clausewitz, rejoins that the North will win in the end, despite the fact that the Southerners "acted as one man from the beginning." He explains, "The long and short of the business seems to me to be that a war of this kind must be conducted along revolutionary lines, while the Yankees so far have been trying to conduct it constitutionally." The Yankees, it seems, didn't take to subversion naturally. But then, says Engels, "The manner in which the North wages war is only to be expected from a bourgeois republic, where fraud has so long reigned supreme. . . It is possible that it will come to a sort of revolution in the North itself first. . . If there were only some proof or indication that the masses in the North were beginning to rise as they did in France in 1792 and 1793, then it would all be very fine!"

\*

This proved unnecessary. As early as 1862 the North was being trained "along revolutionary lines" by its imported leadership. Burke Davis, in Our Incredible Civil War, relates the following regarding the taking of Athens, Alabama by the aforementioned Russian General Turchin: "When the occupation was complete, Turchin assembled his cavalrymen in the town square and in his heavy accents advised them on Total Warfare: 'Now, boys, you stop in this rebel town this night and I shut mine eyes for von hours.' Soon afterward, seeing no signs of trouble, Turchin sent for his adjutant to ask if the place was being set afire. When the soldier reported that there had been no arson, Turchin said insistently, 'Well, tell the boys I shut mine eyes for von hours and a half.' At last the troopers fell to work, burned and looted the town. There were numerous reports of atrocities there, including rapine.

Turchin fell into disrepute when the story was circulated, and he was court-martialed and dismissed from the service. His charming wife, however, was yet to be reckoned with, 'Mama' had already come to fame by commanding the regiment in battle when her husband was wounded. She took her case to Washington, and by a personal plea to Lincoln had Turchin restored to command, and advanced in rank."

The South had much sad experience of such tactics by the time General Sherman began his infamous march through Georgia to the sea, burning and pillaging everything in his path like a true forerunner of the Russian Cheka. Richard M. Weaver, in The Southern Tradition at Bay, points out, ". . . There remains considerable foundation for the assertion that the United States is the first government in modern times to commit itself to the policy of unlimited aggression. This was one of the many innovations which came out of the Civil War" - along with "unconditional surrender" at Appomattox. "Generals Hunter, Sheridan and Sherman put themselves on record, both by utterance and practice, as believing in the war of unlimited aggression, in the prosecution of which they received at least the tacit endorsement of the Lincoln administration. . . a matter of prime importance. . . because the war of unlimited aggression strikes at one of the bases of civilization:" It eliminates rules in warfare. Specifically anti-Christian in character, it is a return to the barbarity reigning before the Incarnation.

A good example of the unregenerate reasoning behind "total war," now accepted as American on principle, is found in Sherman's answer to Mayor Calhoun of Atlanta's plea for the life of the city: "I . . . shall not revoke my orders, because they were not designed to meet the humanities of the case, but to prepare for the future struggles in which millions of good people outside of Atlanta have a deep interest. We must have peace, not only at Atlanta, but in all America. To secure this, we must stop the war that now desolates our once happy and favored country." President Truman reasoned in much the same way when he gave the orders to drop the first nuclear bomb on what happened to be the most Catholic areas in Japan.

"You might as well appeal against the thunderstorm," said Sherman, "as against these terrible hardships of war. They are inevitable, and the only way the people of Atlanta can hope once more to live in peace and quiet at home, is to stop the war, which can only be done by admitting that it began in error and is perpetuated in pride." Thus were the conquered divested even of the testimony of their own consciences. Could Nuremberg have been far behind? Well has the Civil War been called the last of the medieval wars and the first of modern ones, for along with immoral theory it ushered in countless other innovations, even submarines and aerial reconnaissance. The South actually launched a two-stage rocket in the direction of Washington, D.C. with Jefferson Davis' signature on its head!

Sherman, beginning his march by boldly cutting his own supply lines to allow complete freedom of movement, lived off the enemy in what amounted to modern guerilla warfare in uniform. Of the pillaging of helpless civilians he says shamelessly in his Memoirs, "The skill of the men in collecting forage was one of the features of this march. . . Although this foraging was attended with great danger and hard work, there seemed to be a charm about it that attracted the soldiers, and it was a privilege to be detailed on such a party. No doubt, many acts of pillage, robbery and violence were committed by these parties . . ." but then, as he also said, "War is hell." The sacrosanct Union was thus preserved at the price of any semblance of unity, but these details do not appear in our children's textbooks.

\* Again foreshadowing modern times, the first "war criminal" was hanged after it was all over. He was, of course, a Southerner, and he was a Catholic: the Swiss-born Dr. Henry Wirz, who rose from clerk in a Richmond prison to command of the Andersonville military prison in Georgia. Like Mary Surratt, hanged in April, 1865 for alleged complicity in Lincoln's assassination, Wirz walked to execution in the Old Capitol prison yard the following November flanked by two Catholic priests. When his sentence was read in court he had said, "I'm damned if the Yankee eagle hasn't turned out to be what I expected, a damned turkey buzzard!"

To the major who asked him at the gallows whether he had some last words, Wirz replied, "I have nothing to say to the public, but to you I say I am innocent. I can die but once. I have hope for the future." His neck did not break when he fell to the end of the rope, so that he struggled in agony for seven minutes before dying. Buried near the Lincoln conspirators in the arsenal yard, he now lies in Washington's Mt. Olivet Catholic cemetery. In 1960, at the time of the War Centennial, an anonymous South Carolinian set up a stone at his grave reading, "Captain, C.S.A. Martyr." No such fate was suffered by Union personnel, even at the Union military prison at Fort Delaware, an infamous place some of which was below the water line of the Delaware River.

\* After 1862 the war news had crowded Marx' contributions from the pages of the Tribune, but he and Engels continued their Civil War reportage in Die Presse of Vienne. It is extremely significant that two full years before Sherman's decisive march, which successfully cut the Confederacy in two and insured Union victory, this specific strategy had already been worked out in the Presse.

On the whole Marx had been pleased with the progress of the Revolution, disguised as a war for preserving the Union. Of Lincoln, whose re-election he had considered a foregone conclusion, he rightly predicted, "In conformity with his legal manner, the old man will then find more radical methods compatible with his conscience." He dubbed his assassination "the greatest piece of folly (the Southerners) could commit." Such great folly indeed that a century later few historians believe they had anything to do with it, for as Marx himself allows, Lincoln's successor Johnson "is stern, inflexible, revengeful, and as a former poor white has a deadly hatred of the oligarchy. He will stand less on ceremony with the poor fellows, and through the assassination he finds the temper of the North adequate to his intentions."

The rabid Northern contingent, realizing Lincoln intended leniency to the vanquished, and expecting ruthlessness from Johnson, had actually stronger motives for killing the President than the Southerners, and especially Southerners like Mary Surratt and her acquaintances who were hanged for the crime. Johnson's about-face on assuming office may have contributed materially to his impeachment.

As it was, sentiment was high. The Comte de Chambrun wrote his wife, "The President's assassination has been an excuse for indescribable reprisals. Yesterday I met an officer coming from Sherman's camp: at the time the tragic news came out there were 400 rebels in the camp's prisons. The army, with no human force able to stop it, literally threw itself upon them; in a few moments only one survivor remained." As for Lincoln himself, the Comte opined he departed this life just in time to "save his halo." He would be hailed a martyr.

★

"After the Civil War phase," Marx writes Engels in 1866, "the United States are really only now entering the revolutionary phase, and the European wiseacres who believe in the omnipotence of Mr. Johnson will soon be disillusioned." Marx always knew.

The lines for "the revolutionary phase" were laid without delay. The previous November a mass meeting of workers had adopted the following resolution at Faneuil Hall in Boston: "We rejoice that the rebel aristocracy of the South has been crushed, that . . . beneath the glorious shadow of our victorious flag men of every clime, lineage and color are recognized as free. But while we will bear with patient endurance the burden of the public debt, we yet want it to be known that the workingmen of America will demand in future a more equal share in the wealth their industry creates. . . and a more equal participation in the privileges and blessings of those free institutions, defended by their manhood on many a bloody field of battle."

Thus, inspired and coached by Karl Marx and his lieutenants, thousands of hardworking Americans began laying the groundwork for a new slavery encompassing all creeds and colors which would some day make the slavery of the South look very humane and kindly by comparison. Universal slavery, now unhampered by the antiquated Christian ideals of the Confederacy, was to be the lot of all Americans.

By the turn of the century Lenin saw fit to congratulate them in his "Letter to the American Workers," praising them for their contribution to the great cause by their "war of liberation against the British in the 18th century and the Civil War in the 19th century." The bloody massacre of the South, last political foothold of Christ the King in the United States, Lenin called "world historic, progressive and revolutionary." He should know.

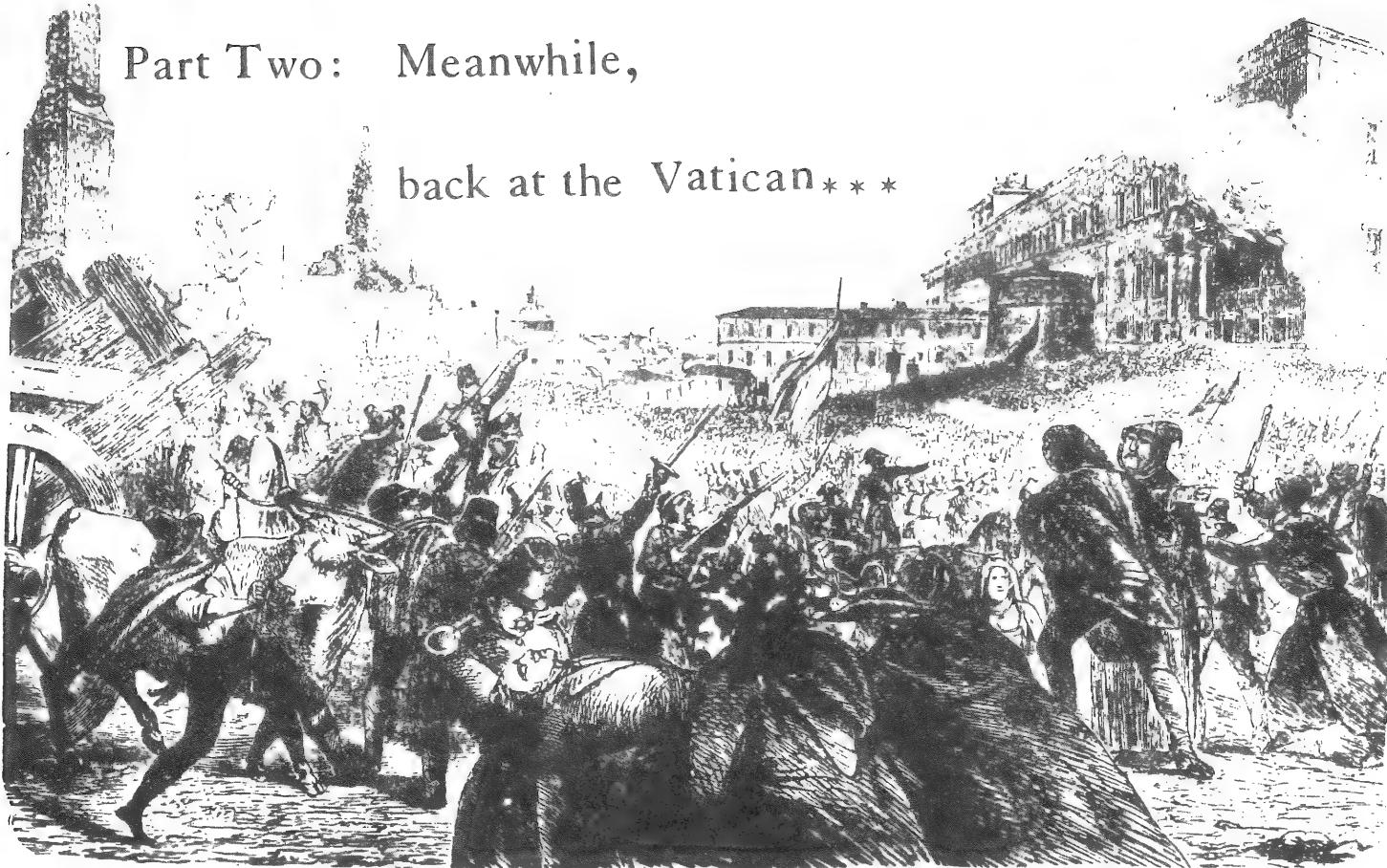
End of Part One

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Part Two: Meanwhile,

back at the Vatican\*\*\*



There is no getting around the fact that the only foreign power to recognize the Confederacy and receive its envoys was the Vatican, from whose vantage point in the already threatened Papal States the issues could be distinguished with excessive clarity. When the U.S. authorities remonstrated with the Vatican Secretary of State Cardinal Antonelli for providing asylum to Confederates, according to an official report he replied that he "intended to take such rebels under his special protection." Mary Surratt's son John, sought for complicity in Lincoln's assassination, was even admitted into the Papal Zouaves. The Southern envoy Dudley Mann found the Cardinal "bold, resolute, and a great admirer of President Davis," and was told, "Mon cher, your government has accomplished prodigies alike in the Cabinet and in the field."

Bearer of a letter from Jefferson Davis to Pius IX, Mann, who was received in private audience, tells us he took care as it was being translated to His Holiness "to carefully survey the features of the Sovereign Pontiff. A sweeter expression of pious affection, of tender benignity, never adorned the face of mortal man. . . . Every sentence of the letter appeared sensibly to affect him. At the conclusion of each he would lay his hand down upon the desk and bow his head approvingly."

In his reply to the "Illustrious and Honorable Jefferson Davis, President of the Confederate States of America," written in Latin, the Pontiff stated, "It has been very gratifying to Us to recognize, illustrious and honorable sir, that you and your people are animated by the same desire for peace and tranquillity which We had so earnestly inculcated in Our aforesaid letter." (This communication, in which Lincoln was referred to as a tyrant and usurper, was addressed to the Archbishops of New York and New Orleans.) "Oh, that the people also of the States and their rulers, considering seriously how cruel and deplorable is this intestine war, would receive and embrace the counsels of peace and tranquillity."

When J. T. Soutter, another Southern diplomat, told the Pontiff that, "The Confederate Government was fully aware of what His Holiness had done in our behalf, and that no European power had evinced such active sympathy as he had shown from the beginning of the struggle," Pius rejoined that "he had done all that he could, and regretted that he had not been able to do more." When Soutter expressed the hope that papal pressure might be exerted to dispose other European sovereigns to recognize the independence of the Confederacy, the Pope replied that he "would not like to meddle in the affairs of other governments by any direct action, but that it would give him pleasure to state to the various Ambassadors here what his mind was on the subject of American affairs, that his great desire was to see an end of the horrid war now desolating America, and nothing he could do to obtain that object would be left undone."

Soutter "came away convinced that the Pope was our earnest friend, not only in the interest of humanity, but because he thought we had justice and right on our side." These quotations may be read at length in Messages and Papers of the Confederacy.



In October 1846, two years before the fateful "year of revolutions" which saw revolt breaking out not only in Germany, but simultaneously in almost every nation of Christendom, our Lord had appeared to Sr. Marie de St. Pierre, the Carmelite of Tours, France, to whom He had confided the devotion to the Holy Face, and foretold that He would now chastise the sinful world not by natural catastrophes, but especially by "the malice of revolutionary men." The previous month at La Salette, His blessed Mother had already predicted that by "the year 1864 Lucifer, together with a great number of devils, will be loosed from hell."

How much of the Union strategy Lucifer may have worked out with the help of his underlings can't be ascertained, but it's history that in 1864 the tide turned irrevocably against the South, and the only movement even approaching a counter-revolution in the U.S. was thrown decisively off course. In that same year it's also history that Karl Marx was instructed by the International to draft the seldom mentioned letter of congratulation to Lincoln on his re-election. It read, "The working classes of Europe understood at once, even before the fanatic partisanship of the upper classes for the Confederate gentry had given its dismal warning, that the slaveholders' rebellion was to sound the tocsin for the general holy crusade of property against labor, and that for the men of labor, with their hopes for the future, even their past conquests were at stake in that tremendous conflict on the other side of the Atlantic."

Whereas many Americans, especially in the North, had no idea of the global import of their domestic dissension or the true causes of it, all Christian Europe was watching the developments in America with horrified fascination. Already at the time of the Communist Manifesto Sr. St. Pierre related how our Lord told her that "the Society known as the Communists had so far made only one outbreak, but that they were working secretly to advance their schemes." He added, "Oh, if you only knew their secret and diabolical plots and their anti-Christian principles!"

Later Sr. St. Pierre says, "Our Lord commanded me to make war on the Communists because He said they were the enemies of the Church and of her Christ. He told me also that most of these wolfish men who are now Communists had been born in the Church, whose bitter enemies they now openly declare themselves to be." And again, "They are the ones who have dragged Me from My tabernacles and desecrated My sanctuaries."

The war Sr. St. Pierre was to initiate among the faithful would be spiritual, but hard, and of long duration. Indeed, during the reign of Pius IX, whose accession occurred the same year as these apparitions at Tours and at La Salette, Lucifer's troops had already gained a physical foothold in the citadel itself. He was soon engulfed in his own Civil War, the outcome of which was to be the irretrievable loss of his temporal sovereignty and states. Hailed as the liberal Pope so long awaited by the forces of progress, Pio Nono unfortunately reinforced this impression in the early years of his pontificate by granting blanket amnesty to previous political offenders and what amounted to a constitutional government with freedom of the press to the Papal States.

The rumor dies hard that he had even been initiated into Italian Masonry in the over confidence of his youth, an allegation still stoutly maintained by Masons today. Should this be true, however, it would only add lustre to his title of "Scourge of Liberalism" which he so justly earned later in his maturity, along with a reputation for sanctity. Forced to flee

in disguise to Gaeta when Mazzini's revolutionaries occupied Rome and brutally murdered the papal Premier Count Rossi - apparently disregarding our Lady's injunction not to leave the Eternal City after 1859 - he made a complete political about-face, having learned the hard way what trusting benevolence toward this kind of foe produces. "Universal suffrage, universal falsehood!" he exclaimed.

Unfortunately the trend proved irreversible. According to the Marquis de la Franquerie, during the reign of Pius' successor Leo XIII, a Masonic Lodge was successfully established within the very confines of the Vatican itself by Cardinal Rampolla, Leo's Secretary of State, which drew into the ranks of the enemy many sons of the Church even down to the present day. Now the post-Vatican II exposure of certain prelates as Masonic initiates, far from eliciting any official denials, has only resulted in the lifting of the 200-year ban of excommunication until now levelled against any Catholics joining lodges.

\* It was also during Pius IX's pontificate, in the same dread year 1864 designated by our Lady, that the Counter-Reformation was brought to a formal close, with the promulgation of the Encyclical Quanta cura and the famous "Syllabus of the principal errors of our time, which are censured in the consistorial Allocutions, Encyclicals and other Apostolic Letters of our Most Holy Lord Pius IX" - dated appropriately on the Feast of the Immaculate Conception, whose dogma he had defined ten years previously. To all appearances, the battle waged so valiantly for over 300 years against the modern Reformers by some of the Church's greatest saints and martyrs had failed. No St. Ignatius, no St. Teresa, no St. Robert Bellarmine had succeeded in really stemming the tide. Routed here and there in brilliant skirmishes, the enemy now loomed larger and stronger than ever, it would seem, turning the weakening soldiers of Christ in ever greater numbers against their own brethren. The dragon of the Apocalypse had indeed been given power "over every tribe, and people, and tongue, and nation" (Apo. 13:7)

What had really happened, however, is that the Counter-Reformation had simply disappeared with the so-called Reformation. The battle was entering the decisive final stage we are becoming so familiar with today, for Pius IX brought the issues out into the open for all to see. Today still, it is by his telltale embarrassment at any mention of the Syllabus that the false Catholic pitilessly betrays his real affiliation to the Father of lies. How often has the world been assured by these false brethren that the Syllabus was a "mistake," an unfortunate political blunder, and that anyway it no longer applies to the current situation. Actually, of course, it applies more closely than ever.

Louis Veuillot, the great orthodox editor of "L'Univers", exulted at the time, "Rome is officially taking the reins into her hands!" In England Gladstone called the issuance of the Syllabus "the gravest event since the French uprising in 1789." The last four of its condemned eighty propositions certainly cut the ground once and for all from under the feet of "liberal Catholics," who, like the compromisers of every age, sought to serve two warring masters by presuming they would soon be one:

\*77. In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship. (Allocution Nemo vestrum, July 26, 1855)

\*78. Hence it has been wisely decided by law in some Catholic countries that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship. (Allocution Acerbissimum, Sept. 27, 1852)

\*79. Moreover, it is false that the civil liberty of every form of worship, and the full power, given to all, of overtly and publicly manifesting any opinions whatsoever and thoughts, conduce more easily to corrupt the morals and minds of the people and to propagate the pest of indifferentism. (Allocution Nunquam fore, Dec. 15, 1856)

\*80. The Roman Pontiff can, and ought to reconcile himself and come to terms with progress, liberalism and modern civilization." (Allocution Jamdum cernimus, Mar. 18, 1861)

By anathematizing those holding such opinions, Pius IX branded liberalism as a sin of mortal variety, "of the mind, and a supreme insult to God," as Fr. Denis Fahey later put it. "The direct result of liberalism is anarchy or tyranny." It is a "moral pestilence" accord-

ing to Cardinal Merry del Val, and capable of hatching any evil. Politically it has engendered Socialism, and then Communism, which Pius IX was the first Pope to mention by name. He warned the faithful against it in his inaugural Encyclical Qui pluribus, keynote of his entire pontificate, issued two years before the Communist Manifesto and still in his so called "liberal" days: "Communism is completely opposed to the natural law itself, and its establishment would entail the complete destruction of all property and even human society." (Sept. 11, 1846)

Years later his successor Pius XI was still warning, "Bear in mind that the parent of this cultural Socialism is Liberalism, and that its offspring will be Bolshevism." And the famous words in Quadragesimo anno: "Religious socialism, Christian socialism, are expressions implying a contradiction in terms. No one can be at the same time a sincere Catholic and a socialist properly so called."

But these are mere details. Seven years after the Syllabus, Pius IX had exclaimed to a French deputation, "Believe me, the evil I denounce is more terrible than the Revolution, more terrible even than the Commune. I have always condemned liberal Catholicism, and I will condemn it forty times over if it be necessary!"



Christ's declared enemies found the Syllabus singularly clear and unambiguous in its terminology. They knew they had been recognized and that now the fight would gain in intensity what it had lost in extension through the Church's monumental losses in lands and numbers of fighting men. Some civil governments categorically forbade by law the reading of the Syllabus; others required special government permission to publish it.

In America, the Chicago Tribune saw only too well that the Syllabus was "directly in conflict with the Constitution of the United States and of every state in the Union." (Jan. 19, 1965) In a dissertation entitled "American Public Opinion on the Syllabus," Sr. Agnes Battersby, SSJ, noted in 1952 that the Tribune "pointed out that the Pope had required all civil governments to make a distinction between 'true religion and heresy.' This, the journal stated, meant between Catholicism on the one hand, and Protestantism and Judaism on the other. If the penalties of the law had to be inflicted on violators of the Catholic religion it would be in direct opposition to one of the most valued clauses of the Constitution, namely, that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. . . .' Then the Constitution of the United States is Heresy, and no Roman Catholic can swear to support it, or can hold office, etc."

As might be expected, it was only the liberal Catholics who seemed to be unable to understand the Syllabus, indulging in endless qualifications and interpretations of its text. In January 1865 the Hartford Daily Courant quoted the Catholic imperial newspaper "La France" as saying, "The persons most devoted to the cause of the Holy See have asked themselves, with surprise and regret, what could have been the object of an act which would revive, in the 19th century, in the presence of the advancement everywhere made by liberal ideas, the doctrines of the middle ages on the subordination of the civil power to the supremacy of the Pope, and which condemns the first and most essential of liberties - religious liberty?"

Quanta cura had already anticipated this objection, "that the will of the people, manifested by what they call public opinion, or in any other way, constitutes the supreme law, independent of all divine and human right, and that, in the political order, accomplished facts, by the mere fact of having been accomplished, have the force of right."

The N. Y. Tribune, whose columns had harbored Marx and Engels, could be counted on to locate the seat of major oposition to the Syllabus. At the close of the Civil War this paper ran an editorial labelled "American Ideas in Europe," in which its readers were told:

"One of the most interesting features in the modern history of Europe is the conflict between this American notion (the right of every man to the untrammelled profession of his religious views) and the opposing views which formerly prevailed in every European country. The American principle has almost everywhere to record an uninterrupted series of successes. England has emancipated the Catholics; Sweden has revised her prescriptive laws; Switzerland is effacing from her code the last remnant of religious intolerance - her laws against the Jews. Holland and Denmark have gone nearly the whole length of the American principle. Religious toleration as a principle is admitted by every Protestant country. The Roman Catholic countries have remained but little behind the Protestant. Belgium has inscribed the principles

of equal civil rights for all religious sects in her constitution, and in France, Italy and Austria, this principle has nearly secured an equal recognition. . .

"It is the process of this Americanization of Europe which the recent Encyclical of the Pope laments, condemns, and orders all the Bishops of Europe to combat. The free exercise of non-Catholic forms of worship are condemned in the most emphatic manner. Governments of entirely Catholic countries are reminded that immigration of Protestant settlers should not be encouraged by the offer of freedom of worship." (Feb. 9, 1965, quoted by Sr. Battersby)

\* Consternation reigned in the ranks of the Americanist Catholic clergy, for whom the "Americanization of Europe" as preached by the Catholic-convert-from-Unitarianism Orestes Brownson was very nearly an article of faith. Archbishop Ireland, a former Union chaplain dubbed "the Antichrist of the North" by the German-American faithful, wrote in panic to his nephew in Rome requesting him to ask Cardinal Antonelli for "clarification" of Propositions 55, 77, 78 and 79 - as well he might, for there was no getting around them as they stood. Proposition 55, drawn from Acerbissimum, condemned the notion, "The Church ought to be separated from the State, and the State from the Church," - to which Americanists not only subscribed personally, but actively promoted among their flocks.

He expressed fear that the Pope's words might "be construed here as condemning our system of religious toleration, so advantageous . . . to religion," and that they would "furnish a pretext to the fanatics to persecute us." As if, suddenly, this were not the normal consequence of preaching the true Faith! He was only one of many who tried to explain away the Syllabus at the time. Bishop James Roosevelt Bayley, relative of Mother Seton, deplored the lack of distinction made between civil liberty and the choice of religion before God.

Archbishop Spalding of Baltimore, the ranking prelate, qualified the condemnation of freedom of worship by arguing that this referred only to "the right of introducing false religion into a country where it does not exist," that such freedom in itself is "not only not censurable, but commendable, and the only thing practicable in countries like ours." He maintained that he defended the Pontiff and his Encyclical, but did so "from the American standpoint." He held the Syllabus was not intended to apply to America with its free Constitution, but only to the "false liberalism" of Europe, that there was no opposition between our democratic institutions and the Roman strictures.

The New York Times, seeing the situation without such ambiguity from its own avowed liberal position, told its readers that the Archbishop had openly declared his opposition to Rome. To our shame, an anti-Catholic writer like George Seldes was able to write some 40 years ago, "It is a fact that American Catholics - and only Americans - claim that the Syllabus of Errors is not a law for members in any part of the world. . . . It is only in the United States that the democratic principle is accepted wholeheartedly by the Catholic Church, as well as its 21,000,000 Catholics." (The Catholic Crisis)

This despite the fact that the Syllabus was delivered ex cathedra, its condemnations most solemn: "By Our Apostolic Authority, We reprove, We proscribe, We condemn, We desire that all children of the Catholic Church hold as reproved, proscribed and condemned, each and every evil opinion and doctrine pointed out in detail in these present letters." Not to be overlooked is that this pronouncement was renewed and confirmed by Pius' successor Leo XIII, who despite his compromising praxis, remained dogmatically irreproachable.

Many years later the Englishman Evelyn Waugh explained where the trouble lay in America. Following a visit to the U.S. he wrote in Life Magazine for Sept. 19, 1949 (oddly enough the Feast of Our Lady of La Salette): "It could be quite plausibly argued that the people of the United States are resolutely anti-Catholic. Although most of the great adventures of exploration in the new continent were made by Catholic missionaries, the first colonists (everywhere except in Maryland) were Protestants whose chief complaint against their mother country was that she retained too much traditional character in her Established Church. School textbooks do not make much of the fact, which research abundantly proves, that it was the Quebec Act, tolerating Popery in Canada, quite as much as the Stamp Act and the Tea Duties, which rendered George III intolerable to the colonists. The Constitution-makers little thought that in separating Church and State they were laying their country open to the prodigious Catholic growth of the nineteenth century, and . . . the Supreme Court has shown in the McCollum case, that the phrase may be interpreted to the Church's injury. In foreign policy, when religious questions were involved, America has usually supported the anti-Catholic side, particularly where she is most powerful, in Mexico. President Wilson did nothing to oppose the disastrous anti

Catholic prejudices of the peace-makers of 1919.

"Moreover the individual qualities that are regarded as particularly characteristic of Americans, their endemic revolt against traditional authority, their respect for success and sheer activity, their belief that progress is beneficent, their welcome of novelties, their suspicions of titles and uniforms and ceremonies, their dislike of dogmas that divide good citizens and their love of the generalities which unite them, their resentment of discipline - all these and others are unsympathetic to the habits of the Church.

" . . . The United States does not form part of Christendom in the traditional sense of the word. She is the child of late eighteenth century 'enlightenment' and the liberalism of her founders has persisted through all the changes of her history and penetrated into every part of her life. Separation of Church and State was an essential dogma. Government, whatever its form, was looked upon as the captain of a liner, whose concern is purely with navigation. He holds his command ultimately from the passengers. Under his immediate authority the public rooms of his ship are used for religious assemblies of all kinds, while in the bar anyone may quietly blaspheme. . . ."



By 1869, at the First Vatican Council, called to proclaim the dogma of Papal Infallibility, the ideological conflict in ecclesiastical America's upper air was approaching paroxysm. One American Bishop proudly declared at the Council, "Now I know of an assembly rougher than our own Congress." Four American prelates threatened to return home and publish their arguments against Infallibility if the dogma was proclaimed by acclamation as first proposed. A vote was duly taken supporting the definition, but even so, a large number of dissenters left Rome before the final solemnity rather than pronounce the public Placet traditionally required from all during the official ceremonies.

The Counter-Reformation and its "constitutional" preoccupations had by now been left far behind. Parrying the movements of the enemy, it was now plunging into the "revolutionary phase" hailed by Marx with the outbreak of our Civil War. The Catholic Counter-Revolution had begun, the stage of struggle we are engaged in today, within the Church herself. Hand to hand, toe to toe, every man fights virtually on his own on a shifting terrain where boundaries have been obliterated and it becomes increasingly difficult to tell friend from foe.

But with this difference, too: With the dogma of Infallibility defined, there now exists an infallible test whereby the simplest Catholic can detect a false Pope: He would be one who speaks heresy ex cathedra. Evidently the Holy Ghost foresaw there would be need.

During the Council Pius IX had pled, "Be united to me, and not with the Revolution!" He had deplored, "We are surrounded by great difficulties, for some, like Pilate when terrified by the Jews, are afraid to do right. They fear the Revolution. Though knowing the truth, they sacrifice all to Caesar, even the rights of the Holy See and their attachment to the Vicar of Christ. . . . We have in the Council the organs of the Liberal party, whose word of command is to gain time by opposing everything, and to wear out the patience of the majority." Thus matters stood a century ago.

Louis Veuillot, fervent chronicler of the Council, had rightly predicted, "The day that the Council is convoked, the Counter-revolution will commence. . . . Pius IX will open his mouth and the great word, 'Let there be light,' will proceed out of his lips. . . . It will be a solemn date in history; it will witness the laying of the immovable stone of Re-construction . . . At the voice of the Pontiff the bowels of the earth will move, to give birth to the new civilization of the Cross. . . . For centuries Rome has not seen the Pope in such splendor, nor has he so manifestly appeared in his character as head of the human race."

And so it proved, for the First Vatican Council was far from the failure its enemies would make it out to be. We need only quote a prejudiced Protestant divine like Geddes Mac Gregor. A Scot teaching religion at Bryn Mawr, he admitted as late as 1957 that the definition of papal infallibility, which he termed "the Vatican Revolution of 1870," had injected new vigor into the Church. "The new spirit, with its strongly Jesuitical preoccupations, transformed piety in all lands. Zealous Roman Catholics increasingly seemed almost to enjoy the idea of the Pope 'clamping down' on recalcitrant members, as if this reassured them of the vitality of the Church. . . . There is no doubt that despite the defections and lapses that are a constant grief to the hierarchy, Roman Catholicism has flourished since 1870 in comparison with almost all other types of Christianity, especially among the masses.

"Since there are virtually no countries in the world where it could be shown that the fortunes of the Roman Church might have in any way suffered from the decrees of the (First)

Vatican Council, and since the contrary is in many cases so abundantly evident, it is only to be expected that Roman Catholics should see, as they do, the hand of God in the Vatican decrees. The gloomy prognostications of the so-called Inopportunist party (those who opposed the definition) have seemed very ill-founded."

The fervor sparked by the Council had to be dampened at all costs. "Christians in the United States of America are in a position of unique opportunity," Dr. MacGregor noted, "for if the papalist program is defeated here it is unlikely to be triumphant elsewhere, and the Roman Church throughout the world will be obliged to re-examine her own constitution." This, of course, is precisely what happened. The Luciferian forces at the very gates of the Vatican had succeeded in interrupting the first Council, hailed by Veuillot as the opening of the Counter-Revolution. To this day it has been neither resumed nor officially terminated. Its business is still pending. Instead, a Second Vatican Council was convened in the fateful 1960's, a "pastoral" one whose impetus was destined to come not so much from the Rhine flowing into the Tiber as alleged, as from the Potomac!

But Veuillot's words ring as true as ever: "It is Baptism which constitutes humanity, and all that has not been introduced into the Church by Baptism is, in reality, only a sort of raw material which as yet awaits the breath of life." Civil power must be subject to the Church as the body is to the soul. To reverse this order is sub-version by definition, and the result is chaos. This great journalist also spoke of the Holy Stair in Rome and the triclinium where Charlemagne received the sword kneeling, designating the place and form of his throne: "When the world merits to re-enter on the path of unity, God will raise up a man, or a people, which will be Charlemagne. This Charlemagne, man or nation, will be seen here at the Lateran kneeling before the Pope, returned from dungeons or from exile; and the Pope will take the scepter of the world off the altar, and put it into his hands."

Lest we forget, the Coronation of a Pope is accompanied by the words, "Take Thou the tiara adorned with the triple crown and know that Thou art the Father of princes and of kings, and art the Governor of the world!" This is why the Sacred Heart told Sr. Claire Ferchaud at the time of the First World War that there would be no true peace until His Vicar took part at the conference table.

\* Thus, as the astute French diplomat Count Joseph de Maistre once remarked, "The attacks against the Catholic edifice always grow stronger; one is always mistaken when one says that things can get no worse." His pessimism is being daily borne out. Now in each one of us the Church is "going up to Jerusalem" to be crucified. The "new civilization of the Cross" Veuillot foretold has indeed begun, through which the Church will be purified for battle.

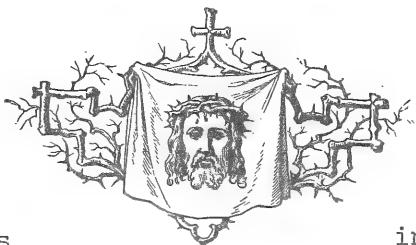
Spotless bride of Christ, she conforms her life entirely to Christ's on earth, following the example of our Lady, her Mother and His. Because here below she re-enacts mystically all His mysteries from Bethlehem to Golgotha, she too must look forward to dying on the Cross erected by her enemies with the help of the secular power. Like her Lord, she will appear to have been destroyed by them. Marie-Julie Jahenny, visionary of La Fraudais, predicted that for a time there would remain "no vestige of the Holy Sacrifice, no apparent trace of faith."

As with Christ her Head, however, we can expect the Church to have her resurrection, and like His, it will be a historic, but entirely miraculous event, taking place when God wills and by His power alone. This would not be the end of the world, as some believe, for it is congruous in the Church's case to expect something analogous to Christ's own "forty days" on earth after the Resurrection, during which the faithful, supernaturally enlightened and rejoicing in His presence, can practice their faith unopposed amid the ever present unbelievers, who are never capable of seeing manifestations of Christ in this world, whether at the Tomb or on the shores of Tiberias.

We may piously believe - all the while avoiding the false hopes of a "Millenium" - that this is what our Lady meant when she predicted at Fatima that her Immaculate Heart would triumph, when the Apostles of the Latter Times revealed to St. Grignion de Montfort, Melanie of La Salette and others like Marie-Julie, would set to work re-evangelizing the world after the Church's purifying Crucifixion. Crushed and mutilated, bled and spent, she will destroy Anti-christ the same way her divine Lord chose to destroy Satan's power on Calvary. And in her too will the same Messianic prophesy be fulfilled: "You shall not break a bone of Him" (John 19:30). Wounded only in her "flesh," she will persist intact in her invisible structure. When she rises, the world will see that the "institutional" Church is quite as immortal as the "charismatic" one. Her final ascension to glory will spell the end of this foolish world. Our Lord told us this will be sudden, expected by no one, occurring while the world, as ever, goes about its business of marrying, tilling and grinding - as if time were eternity.

To hasten the day, our Lord told Sr. St. Pierre a year before her death (in the odor of sanctity) in 1848, what weapons she must use: "I have already told you that I hold you in My hands as an arrow. I now want to hurl this arrow against My enemies. To arm you for the battle ahead, I give you the weapons of My Passion, that is My Cross, which these enemies dread, and also the other instruments of My tortures. Go forward to meet these foes with the artlessness of a child and the bravery of a courageous soldier. Receive for this mission the benediction of the Father, of the Son and of the Holy Ghost."

And again, "Think now, My daughter, of the outrages inflicted by this Society of Communists. . . . These Communists have hands on the priests their plotting is in schemes will not succeed. crime of Judas? They have formation must not remain fruitless these facts in order to fire you with Act in a spirit of simplicity, because if you indulge in too much human reasoning, you will not be an adequate tool in My hands. Think rather of the glory that will be offered Me by the whole heavenly court for having conquered such formidable enemies with such a puny instrument!"



also dared to lay their of the Lord, but all vain, because their Have they not committed the sold Me for money! This in- in you, because I am giving you new enthusiasm to carry on the fight.

This mission Sr. St. Pierre was destined to pass on to each of us who would accept it. She met with incredible opposition from the French hierarchy, but after her death the work was continued by a saintly retired lawyer of Tours, Leo Dupont, and in 1885 Reparation through the Holy Face devotion was established canonically as an Archconfraternity by Pope Leo XIII. What merely natural means could avail against such a spiritual plague as Communism, brought upon the world precisely as a punishment for its sins? No known political remedy alone could destroy its roots, drawing as they do their sustenance from hell itself. Here in the U. S., expecting to defeat Communism by appeals to the American Constitution is like trying to fight heresy with the Book of Mormon, all part and parcel of the same Revolution. Such efforts draw tears of pity.

That so few Catholics today have even heard of Sr. St. Pierre's apostolate shows how successful the enemy has been in obliterating it, for it flourished for many years before being swallowed up in World War I. Shortly before her death Sr. St. Pierre wrote her Prioress, "Our Lord made known to me that terrible woes were impending, and He said, 'Pray, pray, for the Church is threatened by a fearful tempest!' The Savior made me understand that His justice was greatly irritated against mankind for its sins, but particularly for those that directly outrage the Majesty of God: that is, Communism, Atheism, cursing and the desecration of Sundays."

End of Part Two

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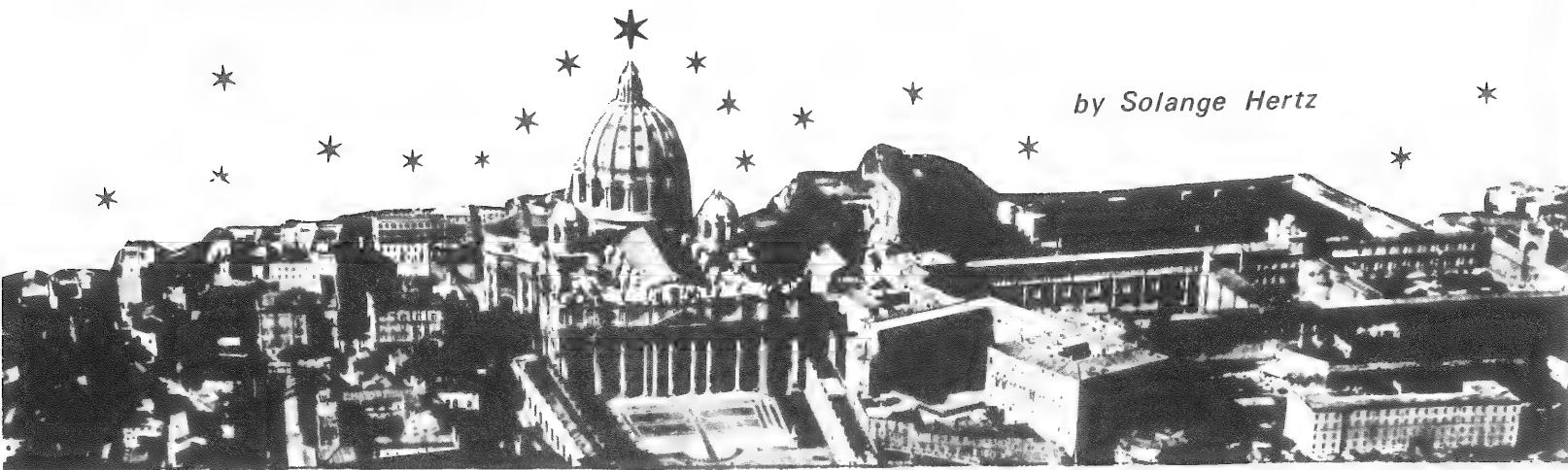
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WRITE FOR COMPLETE LISTINGS

# The STAR-SPANGLED CHURCH

by Solange Hertz



## Part Three: ROME be-SPANGLED

Nowhere is liberalism so firmly entrenched in Catholics as in the United States. Not only is it imbibed with mother's milk and breathed in daily at home and school, but it has been actively promoted from the nation's beginnings by Catholic officialdom carrying out the policy set by Lord Baltimore and Archbishop Carroll. Not to be a liberal is to be un-American. Even a "conservative" is a liberal in America, albeit clinging to the liberalism of the past. America's brief counter-revolution smashed with Lee's surrender at Appomattox, even her Catholics fell easy prey to the Marxist dialogue which began accelerating immediately thereafter and which provided the enemy ready entry into large segments of the Church Universal here, and as we shall see, abroad.

Engels, who outlived his friend Marx by some 12 years, remained in close contact with his American cadres, one of them his assiduous young correspondent Florence Kelley Wischnewet-sky, translator of his The Condition of the Working Classes in England in 1844 into English. Still living in 1932, she spans the whole interim between the "constitutional" and the full "revolutionary" phases Marx discerned. Her exchanges with Engels reveal much of the methods employed to hasten the red dawn in America. During the great strike movement for the eight hour day which swept the U.S. in 1886, Engles wrote her from London:

"The American working class is moving, and no mistake. And after a few false starts they will get into the right track soon enough. This appearance of the Americans upon the scene I consider one of the greatest events of the year. What the downbreak of Russian Czarism would be for the military monarchies of Europe - the snapping of their mainstay - that is for the bourgeois of the whole world the breaking out of class war in America. For America after all was the ideal of all bourgeois; a country rich, vast, expanding, with purely bourgeois institutions unleavened by feudal remnants or monarchical traditions and without a permanent hereditary proletariat. Here everyone could become, if not a capitalist, at all events an independent man, producing or trading, with his own means, for his own account. And because there were not, as yet, classes with opposing interests, our - and your - bourgeois thought that America stood above class antagonisms and struggles. That delusion has now broken down, the last Bourgeois Paradise on earth is fast changing into a Purgatorio. . . . I only wish Marx could have lived to see it!"

This didn't happen without help. To the first wave of veteran agitators from the Europe of 1848 had succeeded fresh recruits, the majority of whom were, like their predecessors, unbelieving Jews. Among the new blood was Siegfried Meyer, a German-American Socialist, member of the First International, who helped organize German workers in New York. There was Theodore Cuno, a German Social-Democrat expelled from his country, who helped form the International in Milan and later came to America to collaborate in the New York People's Paper. Wilhelm Hasselmann, a former member of the German Reichstag active as a Communist journalist, became an anarchist, Johann

Most, worked for years in England before coming to America in 1882, where he continued to publish "Freiheit" (Freedom), a paper he had launched in England. He had been expelled from the Party along with Hasselmann.

In a letter to Sorge, Marx had condemned "Freiheit" for having "no revolutionary content . . . only revolutionary phraseology." An important distinction. Marx understood, on the other hand, how some of the most revolutionary literature uses no revolutionary phraseology at all, and in many cases only Christian terminology. A case in point would be certain "conservative" publications and groups in the Catholic Church today who spread the Revolution very effectively in the name of tradition. This is classical Marxist logistics at its best, using what it finds, and battling even from positions contrary to itself, if this will exacerbate dissension.

Engels explained this carefully to Florence as regards America: "It is far more important that the movement should spread, proceed harmoniously, take root and embrace as much as possible the whole American proletariat, than that it should start and proceed from the beginning on theoretically perfectly correct lines. . . . Our theory is not a dogma, but the exposition of a process of evolution, and that process involves successive phases. To expect that the Americans will start with the full consciousness of the theory worked out in older industrial countries is to expect the impossible. . . . They ought, in the words of The Communist Manifesto, to represent the movement of the future in the movement of the present.

"But above all give the movement time to consolidate," by not "forcing down people's throats things which at present they cannot properly understand but which they soon will learn. A million or two of workingmen's votes next November for a bona fide workingmen's party is worth infinitely more at present than a hundred thousand votes for a doctrinally perfect platform. The very first attempt - soon to be made if the movement progresses - to consolidate the moving masses on a national basis will bring them all face to face . . . and if our German friends by that time have learnt enough of the language of the country to go in for a discussion, then will be the time for them to criticize the views of others. . . to bring them gradually to understand. . . ."

To one of these "German friends" and co-religionists, Engels was not so tactful as to Florence. He writes Sorge that American Anglo-Saxons "are not to be converted by lecturing. This pig-headed and conceited lot have got to experience it in their own bodies. . . . Hence, the trade unions, etc., are the thing to begin with if there is to be a mass movement, and every further step must be forced on them by a defeat. But once the first step beyond the bourgeois point of view has been taken, things will move quickly, like everything in America," where, he tells him in another letter, "politics are only a business deal, like any other." Thus infiltration is best gradual, imperceptible, but persistent, and appealing to men's cupidity and self-interest.

With the agricultural South and its way of life prostrate, the development of large scale industry will coincide, says he, with the rise of the Socialist movement: "It is the revolutionizing of all traditional relations through industry as it develops which also revolutionizes people's minds." These words were penned on New Year's Eve, 1892. Years before he had written Florence, "The less it is drilled into the Americans from the outside and the more they test it with their own experience - with the help of the Germans"- ( i.e., German Communists) -"the deeper it will pass into their flesh and blood. When we returned to Germany, in spring 1848, we joined the Democratic Party as the only possible means of getting the ear of the working class; we were the most advanced wing of that party, but still a wing of it. . . Had we from 1864 to 1873 insisted on working together only with those who openly adopted our platform, where should we be today?"



\* This is the perspective in which the words of Pius XI forbidding Catholics to cooperate with Communists "in any way whatsoever" must be read. After all, cooperation is all they require in order to gain their ends. Like their father the devil, who perforce tempts the good only with what looks good, they set before the eyes of their dupes common goals which any conscientious citizen would normally desire to see realized. Back in 1886 Engels had written Sorge, "The movement in America is in the same position as it was with us before 1848. . . Except that in America now things will go infinitely more quickly. . . . And what is still lacking will be set going by the bourgeoisie."

It's helpful to remember what Fr. Faber predicted would be characteristic of the latter times: good men being on the wrong side. It's these, and only these, who could really have succeeded in putting the Revolution not only into the whole world, but into the Church. Like the lance into the Sacred Heart of the Savior on the Cross at the culmination of the Passion, Marxist ideology has now been thrust into the very heart of His Spouse.

To ascertain the degree of penetration one need only run at random through the Decrees of the Second Vatican Council, where Communism is nowhere mentioned by name, let alone condemned. The closest reference to it seems to be the "systematic atheism" described in the first chapter of the Pastoral Constitution on the Church in the Modern World. This Constitution, Gaudium et Spes, nevertheless abounds in terminology congenial to Marxists. The key is set in the Introduction:

"Today's spiritual agitation and the changing conditions of life are part of a broader and deeper revolution. As a result of the latter, intellectual formation is ever increasingly based on the mathematical and natural sciences and on those dealing with man himself, while in the practical order the technology which stems from these sciences takes on mounting importance. . . . Technology is now transforming the face of the earth. . . . At the same time, the human race is giving ever-increasing thought to forecasting and regulating its own population growth. . . . The destiny of the human community has become all of a piece, where once the various groups of men had a kind of private history of their own. Thus, the human race has passed from a rather static concept of reality to a more dynamic, evolutionary one." Needless to say, many critics voiced their objections to this passage, reflecting so blatantly the influence of the heresy of Teilhard de Chardin.

The document continues, "This kind of evolution can be seen more clearly in those nations which already enjoy the conveniences of economic and technological progress, though it is also astir among peoples still striving for such progress and eager to secure for themselves the advantages of an industrialized and urbanized society." This is coupled with no exhortation to resist in any way the new Atlantean civilization engulfing the world.

On the contrary, in Chapter III we read, "Thanks primarily to increased opportunities for many kinds of interchange among nations, the human family is gradually recognizing that it comprises a single world community and is making itself so. Hence many benefits once looked for, especially from heavenly powers, man has now enterprisingly procured for himself." Indeed? And furthermore, "Just as human activity proceeds from man, so it is ordered toward man. For when a man works he not only alters things and society, he develops himself as well." This is dangerously close to the purest Marxist dogma on the all-important function of work in man's self-creation.

In the Decree on the Laity laymen are told, "As citizens they must cooperate with other citizens, using their own particular skills and acting on their own responsibility." Urged to engage in welfare work, they are assured, "In so doing, they should cooperate with all men of good will." There is apparently no need to differentiate between what might be the true goals of these "other citizens" or "men of good will," for, "Among the signs of our times, the irresistibly increasing sense of solidarity among all peoples is especially noteworthy." Is it "irresistible" because evolution is automatic, as its proponents aver? The document doesn't say, but, "It is a function of the lay apostolate to promote this awareness zealously and to transform it into a sincere and genuine sense of brotherhood." In the face of this kind of togetherness, one wonders what exactly the Psalmist meant when he cried out in the ancient Mass, "Discerne causam meam de gente non sancta!" now that all people are good. His was, of course, the "static" approach.

Pages of such quotations could be cited, interspersed with impeccably orthodox passages, for there is fare for every taste and interpretation in the new Church whose windows have been opened wide on the world. It is only people like the prophet Jeremias who warn, "For death is come up through our windows, it is entered into our houses to destroy the children from without" (9:21).



\* \* But we are getting ahead of our story. How was all this accomplished?

\* \* In the letter previously quoted, Engels had noted with satisfaction that "the American masses had to seek out their own way and seem to have found it for the time being in the K(nights) of L(abor), whose confused principles and ludicrous organization appear to correspond to their own confusion. But according to all I hear the K of L are a real power, especially in New England and the West, and are becoming more so every day owing to the brutal opposition of

the capitalists. I think it is necessary to work inside them, to form within this still quite plastic mass a core of people who understand the movement and its aims and will therefore take over the leadership. . . . The first step of importance for every country newly entering into the movement is always the organization of the workers as an independent political party, no matter how, so long as it is a distinct workers' party."

Here Engels preaches a serious error specifically condemned by Leo XIII in his epochal Encyclical Rerum Novarum in 1891. The Catholic Church has ever upheld the workingman's natural right to form associations to protect himself and his property and to better his condition, but these may not be formed along class lines, pitting labor against capital, employed against employer. Class warfare is contrary to God's law.

The Pope called it " a great mistake . . . to possess oneself of the idea that class is naturally hostile to class; that rich and poor are intended by nature to live at war with one another. So irrational and so false is this view, that the exact contrary is the truth. . . . it is ordained by nature that these two classes should exist in harmony and agreement, and should, as it were, fit into one another, so as to maintain the equilibrium of the body politic. Each requires the other. . ." Elsewhere in the same Encyclical he pointed out the great benefits to society given by the Artificers' Guilds of the past, whose membership comprised both employers and employees within one given trade working together, and where, most important, all the members were Catholic. The Pope stipulated that labor unions should be "laid in religion," and one of their specific goals the sanctification of Sundays and holydays.

\* \* But class warfare had already been unleashed. "As to those Americans who think their country exempt from the consequences of fully expanded Capitalist production," Engels wrote Florence, "they seem to live in blissful ignorance of the fact that sundry states, Massachusetts, New Jersey, Pennsylvania, Ohio, etc., have such an institution as a Labor Bureau from the reports of which they might learn something to the contrary." These Yankee states, hardened in the Union mold, had by now a relatively high Catholic population, swelled after the Civil War by thousands of immigrants seeking jobs in American factories, mines and railroads. Rootless, torn from their native cultures, often bereft of priests and many not speaking English, they were ripe for organizing into the artificial labor system. America not only caught up with Europe in this regard, she was soon taking the lead.

The K of L proved to be the fateful instrument whereby Catholic workingmen, potentially the best source of concerted resistance to Communism here after the Civil War, were diverted into the ranks of the enemy. Organized in 1869 by one Uriah Stephens, a Mason, Odd Fellow and Knight of Pythias, with rituals similar to these groups', the labor Knights grew with the rise of industry, and under occult direction were soon winning victories for the enemy at the polls.

From then on Catholics were not only drawn en bloc into politics to earn their livelihood, but into revolutionary politics, and that under the prompting of their own Americanist hierarchy. In 1879 Terence V. Powderly, a Catholic who later fell away from the Church, was elected Grand Master Workman of the K of L, holding this position until 1893. During his incumbency Cardinal Taschereau of Quebec, who was well aware of the forces at work within the organization, petitioned Rome to condemn it, if only on the grounds of its being a secret society.

In the face of Pius IX's Quanta Cura and the Syllabus of Errors, issued in 1864, the Second Plenary Council of Baltimore had already officially approved America's new labor unions in principle by 1866, despite the fact that many churchmen saw their dangers as constituted. Even Bishop James Roosevelt Bayley was moved to say soon after, "No Catholic with any idea of the spirit of his religion will encourage them!" Not only did the K of L's platform advocate open social and economic heresies, but its membership ( 700,000 by 1886, and open to all persuasions ) was required to take a pledge of secrecy incompatible with the Sacrament of Penance. Public ownership of property was advocated, with the proposals of Henry George especially in favor.

It's hardly surprising that Rome condemned the organization in 1884, so patently did it violate the rules soon to be laid down by Leo XIII. With characteristic evasiveness, Cardinal Gibbons and his Americanist clergy contended that the condemnation, initially requested by the See of Quebec, applied only to Canada. "The Catholic World," by that time the recognized organ of the Paulist Fr. Hecker and the other Americanists, boldly counselled Catholics, "Be Knights!" Bishop Corrigan of New York thought otherwise, as did others in the episcopacy, holding that Catholics who persisted as Knights of Labor should be deprived of the Sacraments.

He and the German bishops led so determined an opposition, a decision could not be reached by the committee meeting in Baltimore to consider the matter. It was referred to Rome,

This elicited a spirited written defense of the K of L, drafted by Cardinal Gibbons with the able help of Bishop Keane and "the Socialist Bishop" John Ireland and submitted to Propaganda. With the hindsight we now enjoy, a faithful Catholic reading this document today can only weep. Appealing to the "spirit" of the Leonine Encyclicals concerning "the dangers of our time and their remedies," it assures the Roman authorities that the Knights mean no harm, dismissing as groundless the charges of secrecy and blind obedience required. (As sole proof, the Cardinal advances Powderly's word for this!) As for Catholics being mixed with heretics, this is inevitable, says he, in the U.S. where Catholic workingmen's confraternities under Church direction are not "possible or necessary." Catholic members are thus exposed "to the evil influences of the most dangerous associates, even of atheists, communists and anarchists, that is true; but it is one of the trials of faith which our brave American Catholics are accustomed to meet almost daily." And which accounts for the thousands lost to the Church by the back door even as a wave of conversions was greeted at the front.

Outbursts of violence are likewise simply "inevitable." Furthermore, says the Cardinal, "It is vain. . . to dream that this struggle can be prevented or that we can deter the multitudes from organizing," when a major instrument of Providence in modern times is "the power of the people." Continuing to plead the wisdom of cooperating with the enemy, he warns of "the evident danger of the Church's losing in popular estimation her right to be considered the friend of the people. . . of rendering hostile to the Church the political power of our country. . . of being un-American." This last, according to this Americanist prelate, was apparently the worst evil which could befall a Catholic here.

He informs Rome that the faithful in this country will join the union anyway despite any formal prohibition - to be expected, certainly, considering the well-publicized views of their clerical leaders. It's revealing that the Cardinal finds nothing incongruous in pointing out elsewhere in the same letter the American faithful's unquestioning obedience to Rome's strictures against the Masons, a measure which happened to receive the hierarchy's unanimous public support. As for banning the Knights in Canada, well, circumstances there were "very different."

\* \* \* The conformity to the world which this letter exudes, explodes with full force at Point #7 of its closing summation: "The Holy See should not entertain the idea of condemning" the Knights of Labor, for "it would be almost ruinous for the financial maintenance of the Church in our country, and for Peter's Pence." This sordid threat of withdrawing financial support support from Rome was entirely omitted from the official English translation published initially in the Moniteur de Rome in 1887. This version, generally reproduced in other works, omitted or softened several other passages as well. There was no need for the public at large to know. And alas, the financial condition of the Holy See at the time was such that Rome succumbed to the threat. With a little help from the English Cardinal Manning, the K of L were never proscribed in the U.S.



No one would seriously accuse the American Cardinal of being a Communist. The tragedy is that he and his associates give every evidence of honest sincerity in their belief that identification with progressive Democracy was the best, indeed the only way of furthering the interests of the Church in America. But what of the Faith? After a visit from Powderly, Bishop Keane told the Cardinal regarding the K of L, "While there seems to be a rather general fear of some elements of their make-up, the impression, I think, is quite as general that we had better let such things correct themselves, as, in matters of mere pecuniary balance of interests, and in such a country as ours, is sure to take place." If this is incredible ingenuousness, it inevitably calls Fr. Faber's dictum to mind.

America by this time was faced with the real and flagrant evils inevitably spawned by rampant greed fed by usury. Such evils had to be fought, if only because Communism batten on them as Democracy once fed on corrupted monarchies. The problem lay in the choice of means. Questionable methods easily look good in comparison with the evils they pretend to remedy. To desperate men thinking with hearts instead of heads apart from faith and reason, the new ideology began to look like Providence's chosen instrument.

Suckled on the American principle of "if it works, it's right," the liberal Bishops unfortunately shared the native pragmatic disregard for intellectualizing problems, for thinking action through to its final consequences. Where progress is automatic, "things correct themselves." They in fact gloried in their contempt for "theory." Not so the enemy, who

had studied American failings carefully.

Almost at that very moment, Engels was writing Sorge, "The Americans are worlds behind in all theoretical things," and to Florence, "There is no better road to theoretical clearness of comprehension than durch Schaden klug werden (to learn by one's mistakes). And for a whole large class, there is no other road, especially for a nation so eminently practical as the Americans. The great thing is to get the working class working as a class; that once obtained, they will soon find the right direction, and all who resist, H(enry G(eorge) or Powderly, will be left out in the cold with small sects of their own. Therefore I think also the K of L a most important factor in the movement which ought not to be pooh-poohed from without, but to be revolutionized from within. And later to Sorge: "When the moment comes in which events themselves drive the American proletariat forward there will be enough fitted by their superior theoretical insight and experience to take the part of leaders, and then you will find that your years of work have not been wasted. . . . Without noticing it themselves, they are coming on to the right theoretical track, they drift into it. . . ."

To such diabolical astuteness Bishop Keane would oppose only optimism and blessing, thereby paralyzing the only supernatural opponent Marxism had in America. Expecting soon to address the Knights in convention, he had prepared the following words: "As an American citizen, I rejoice at every advance towards the perfect realization of that truest and noblest ideal of social organization and government; and therefore do I rejoice to behold you and the vast body of workingmen at your backs banded together, not for violence or injustice, but for the calm, orderly, dignified assertion and vindication of your God-given rights. The Catholic Church is the old Church of 'the gospel preached to the poor', etc."

More than aware of this fact, the Communist Manifesto itself states, "Nothing is easier than to give Christian asceticism a Socialist tinge. Has not Christianity declaimed against private property, against marriage, against the State?" it asks, with the guile of the serpent. "Has it not preached in the place of these, charity and poverty, celibacy and mortification of the flesh, monastic life and Mother Church?" The social gospel now being substituted for that of the Apostles by the Helder Camaras of today was developed in detail long ago by Marx and Engels.

In his exegesis of the Apocalypse written for "Progress" in 1883, Engels would have us believe that the early Christian communities were not like modern parish congregations, but rather "like local sections of the International Workingmen's Association. . . . Christianity got hold of the masses, exactly as modern socialism does, under the shape of a variety of sects, . . . but all opposed to the ruling system, to 'the powers that be' . . . Christianity, like every great revolutionary movement, was made by the masses, etc." Reading this, it is not hard to see where the current blasphemy of "Christ the Revolutionary" came from, who took it up, and who is carrying it forward today.



\* With the condemnation of the K of L blocked in Rome, Marxism was free to proselytize the Catholic working classes of the U.S. In 1891, when Leo XIII approved workingmen's "associations" in Rerum Novarum, the Americanist prelates chose to consider their position on labor entirely vindicated, despite the fact that three years later the same Pope was constrained to warn Bishop Keane against identifying the Church with socialism in America. This went little heeded, so imbued was our hierarchy with the heady spirit of '76.

An unflattering vignette illustrating the American Catholic mentality of the time was penned by Bishop Baunard in his biography of St. Madeleine Sophie Barat, foundress of the Mothers of the Sacred Heart, who had brought both Bishop Dubourg and Bl. Philippine Duchesne to make foundations in America. The biographer says these two missionaries soberly concluded that Americans per se were "little suited to religious life because of their independence and their love of equality, comfort and ease: 'It's necessary to spin, card, work in the fields. But we need only set our orphans to doing a few of these things to alienate the people, who want equality. . . . The children's ignorance is equalled only by their prideful arrogance. When we set before them the example of students in France in order to shake them from their sloth, they would reply disdainfully, "But we aren't French!" And if one of their number happened to submit with docility, her conceited schoolmates would throw at her contemptuously, "You're obeying like a nigger!"'"

Bishop Dubourg reluctantly concluded, "The greatest prejudice against religious life has its source in the American character, whose spirit of independence would hear nothing of the vow of obedience, whose spirit of equality rendered impractical the necessary distinctions

which the Institute establishes between lay-sisters and choir nuns. Madame Duchesne admitted it would be hard to set up two ranks. Here everything must be equal. Telling a postulant she is being admitted to serve is a thing no one will accept here."

In this inebriating climate, which affected every echelon of the native American clergy, Rome's remonstrances were either ignored or met with some official variation of the schoolgirls' "But we aren't French!" reading, "The situation here in America is totally unlike that in Europe, and ultramontanes cannot understand our special problems. Curial strictures simply do not apply in our case." All the while, at the enemy's nerve center, Engels was quietly briefing Sorge and Florence: "It will be the same with you in America too."

All this while American Catholics were encouraged to believe they were fast becoming a real power for Christ in politics, an illusion the American Protective Association and the Know-Nothings only re-inforced. Enjoying peace with plurality, the faithful were told all America would in due time be won to the Faith, if only they would use to advantage the good democratic tools heaven was now placing in their hands. Disastrous as this delusion was to prove for the integrity of the Faith in the U.S., where it survives in its entirety today mostly in "ethnic" pockets which have somehow escaped major contamination, the worst is that the nineteenth century Americanists had not been content to keep their heresy to themselves. Theirs was a mission, a divine mandate to share their riches with the backward nations of the world, the old civilizations of Europe and the Vatican!

In an address to the New York Commandery of the Loyal Legion on April 4, 1894, Archbishop Ireland displayed these sentiments in their full glory: "America," he exclaimed, "born into the family of nations in these latter times is the highest billow in humanity's evolution (sic), the crowning effort of ages in the aggrandizement of man. . . . When the fathers of the republic declared, 'that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness,' a cardinal principle was enunciated which in its truth was as old as the race, but in practical realization almost unknown.

"Slowly, amid sufferings and revolutions, humanity had been reaching out toward" - not the reign of Christ the King, apparently - but "toward a reign of the rights of man. . . . The Christian Church was all this time leavening human society and patiently awaiting the promised fermentation. This came at last, and it came in America. It came in a first manifestation through the Declaration of Independence; it came in a second and final manifestation through President Lincoln's Proclamation of Emancipation."

In the face of the teachings of the Popes and our Lord himself, he proclaims, "Ours is the government of the people by the people for the people. The government is our own organized will. . . . Rights begin with and go upward from the people. . . . The God-given mission of the republic of America is not only to its own people: it is to all the peoples of the earth." One would have to be told this is a Catholic speaking, let alone an Archbishop. He is voicing, of course, Orestes Brownson mysticism of the purest water, as propounded indefatigably by that difficult democratic editor and prophet in his "Boston Quarterly Review" and some 20 volumes.

\* \* Active in the radical Workingmen's Party, a founder of the Brook Farm experiment, Transcendentalist and one-time Unitarian minister turned Catholic, Brownson was a first light of what later came to be known as the "Feeney heresy." All the while consigning Protestants and the unbaptized to perdition without exception and simultaneously defending the temporal power of the Pope, he preached first and foremost the alleged common goal of America and the Church, as set forth in the opening pages of The American Republic:

"Every living nation has an idea given it by Providence to realize, and whose realization is its special work, mission or destiny." This is novel teaching indeed, but to continue: "Every nation is in some sense, a chosen People of God. . . . The United States, or the American Republic, has a mission, and is chosen of God for the realization of a great idea. It has been chosen not only to continue the work assigned to Greece and Rome, but to accomplish a greater work than was assigned to either," and so on. Apparently this was the mission of the U.S. to the Church, which would consecrate the whole project, with grateful thanks. For a nation which at no time formed even an infinitesimal part of Christendom, this is an exalted vocation indeed.

With true missionary zeal its apostles took it to Europe. After his dismissal as Rector of the suspect Catholic University in Washington, D.C., Bishop Keane was a foremost propagator

of the Great Idea in the eternal city itself, ably assisted by Bishop Denis O'Connell, dismissed likewise for cause as Rector of the American College there. These two prelates, who, incidentally, often dined with the American ambassador in Rome, were further supported by Bishops Ireland, Spalding and the former Paulist O'Gorman. Behind them were a large number of European liberals of similar persuasion, all disciples of Fr. Isaac Hecker of the Paulists, whom Orestes Brownson had brought into the Church.

Hecker's tenets and biography had been disseminated through France by Abbé Félix Klein, who hoped to found an order of Paulists in Europe to preach Americanism to the benighted old world. Although in 1897 the Paulists numbered only 32 in the U.S., where they met with much opposition, through the zeal of Hecker's admirers the Order came to be far better known abroad than at home. A dreamer who actually coined the phrase "baptism of the Spirit," all the while decrying the passive virtues in favor of the active, Hecker announced at the time of the First Vatican Council the end of all religious orders, together with the Latin races, and heralded the coming Anglo-Saxon leadership of the Church. He was made to order for the Americanists, who needed a "saint," and deferred to him as one uncanonized. He became the epitome of "the American experiment", watched with fascination by Europe since 1776, and exemplified the American way of life in religious garb on the international stage.

In a private audience Pius IX tactfully suggested to him, "The Americans are so engrossed in worldly pursuits and in getting money, and these things are not favorable to religion. It's not I who say this, but our Lord in the Gospel. In the United States there exists a liberty too unrestrained; all the refugees and revolutionaries gather there." Hecker persisted nonetheless in tailoring the Gospel to American vices in order to spread the Faith, while Keane lectured at the Brussels Congress on "the ultimate religion of the future," speaking to all who would listen (and some who would not) of "letting down the bars" and "development of dogma" following on a grand "opening of windows" such as we now have. A great admirer of Bismarck, he had the effrontery to toast this enemy of Christianity along with Leo XIII and Gladstone at a banquet in Washington.



In the Encyclical Longinqua oceani in 1895, Leo XIII congratulated the American hierarchy on the favorable conditions then pertaining in the U.S., where the liberty of the Church remained untrammeled. "Yet," he wrote, "though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church, or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced." This remark, according to Fr. John Tracy Ellis in his biography of Cardinal Gibbons, caused some uneasiness among American bishops who were fearful of its effects on non-Catholics!

"The fact that Catholicity with you is in good condition," continued the Pontiff, "nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority." (A large factor in the Church's expansion here, we might note, was simply the horde of Catholic immigrants from elsewhere.)

Despite papal disapproval, "A considerable number of French and Italian writers agreed that the modern Church should adapt itself everywhere to the Anglo-Saxon pattern," writes Robert Cross in The Emergence of Liberal American Catholicism in America. "Edward Demolins argued that liberty, energy, openness to new experience made Americans the archetypes not only of secular civilization, but of modern religious life. He was sure that the Church in America had greater moral and religious energy than in Europe. Many of the French clergy wished to emulate the American liberals' program. Some praised the campaign to save the Knights of Labor, and regarded Ireland and Gibbons as true prophets of social Catholicism. . . . This group wanted the Church to copy American methods of spreading the Gospel. . . .

"A group of French 'neo-Christians' shared the Paulists' conviction that in an era of liberty, equality and individuality, the Church should stress the internal direction of the Holy Spirit. Some Italian churchmen, convinced that the separation of Church and State was as desirable in Italy as America, recommended that the Pope abandon claims to the temporal power. At various times in the 1890's all these groups called themselves or were called américanistes."

In England Cardinal Manning summed it all up by proclaiming, "The future of Catholicism is in America!"



We have said that it was not so much the Rhine as the Potomac flowing into the Tiber that caused the crisis the Church suffers today. Although theoretical democracy germinated in Europe and was transplanted into Catholic America in early colonial times, it was in America that democracy in its modern viral form was first put into practice and held up as a working model. The American Revolution had come to a successful close before the French had even begun. We need not therefore be surprised to find the so-called "pastoral" social precepts of the Second Vatican Council worked out many years beforehand in the U.S., traditional proving ground of democracy's most radical errors.

There had been violent reactions to Americanism on the part of orthodox Catholics on both sides of the Atlantic as soon as it appeared. Fr. Charles Maignen, a French Vincentian theologian, published some admirable, scholarly refutations of the major errors which were collected into a volume entitled Le Père Hecker Est-Il un Saint? It was heavily endorsed by the Roman authorities, including Cardinal Satolli, the Apostolic Delegate to the U.S., who had been sympathetic at first, but changed his opinion radically after viewing Americanism on its home ground. Among other services, Fr. Maignen showed how Americanist errors consisted essentially of the last four condemned propositions of the Syllabus. As proof that the movement was "one of the greatest dangers threatening the Church," he quoted from "Romanus," a pseudonym used by Rome-based ~~Americanists~~ writing for London's "Contemporary Review":

"Liberal Catholics are not so foolish as to expect authority to retract any of its past decrees; the dexterity of theologians will always be amply sufficient to prove for convincing reasons that a given embarrassing decision is entirely contrary to what was previously supposed or accepted, or even contrary to what appears to be its true meaning." With matchless cynicism Romanus concludes that there are probably few ex cathedra decrees which cannot be disposed of by one or the other of such procedures. It was not hard for Fr. Maignen to predict, "The authority of the Holy See will be hard pressed in the face of a party like the one now rising . . . against the most solemn acts of the Church's magisterium." His words have been sadly borne out by hosts of theologians who have literally dissolved dogmatic definition by free interpretations "in the spirit of Vatican II."

Other defenders of the Faith had little difficulty linking Americanism to Communism, not to mention Semitism, Protestantism, Masonry and outright Satanism. A Catholic paper in Paris accused Cardinal Gibbons outright of partiality to Masonry on the basis of his persistent defense of such organizations as the Odd Fellows, Knights of Pythias and the Temperance societies, all condemned by Rome, and of secret societies generally in the States. The French Canadian Jules Tardivel dubbed America "the eldest daughter of the sect," and Leo XIII's Belgian biographer stated its true center was located here.

In 1899 Leo XIII was finally forced to write Testem benevolentiae condemning Americanism specifically as a heresy. In the face of the threatened Peter's Pence, however, none of the heretics was designated by name, although everyone knew who they were and had expected them to be formally excommunicated. Robert Cross relates that one Roman periodical, referring to the "Satanic spirit" of America, exclaimed, "Put the mask aside, O Monsignor Ireland; bow down before the Vicar of Jesus Christ and deny the blasphemous theories of the heretical sect which are embodied in you!" Civiltà Cattolica dubbed the heresy "purely American. . . employed at first to indicate in general the 'new idea' which was to rejuvenate the Church, and in particular the 'new crusade' against the uncompromising position of Catholics of the old creed."

All the heresiarchs loudly disclaimed being tainted by what they termed a "phantom heresy" existing largely in the minds of the Curia or at best in a few French dioceses, and they continued as before. The American flag was displayed ever more prominently at altar-side, despite the frowns from Rome, which steadfastly refused approval of the tri-color in the Holy Place. Episcopal progress in socialism was steady. At the close of the First World War the American bishops under the leadership of Msgr. John Ryan became so convinced that "so-called 'socialistic' measures were practically synonymous with Catholic moral principles" - to quote a popular Catholic history textbook - that they boldly embarked on their own social program. Advocated were minimum wage legislation, unemployment and old age insurance, prohibition of child labor, legal protection of unions, national employment service, public housing for workers, control of monopolies, curtailment of excess profits, participation of labor in manage-

ment and wider distribution of stock ownership. Christ was now harnessed to the Revolution as to His Cross.

"Judge by the results!" critics were challenged. And sure enough, in 1928 indulgent America permitted a Catholic, Al Smith, to run for the Presidency for the first time in the nation's history.

Ten years later in Madrid the anti-Catholic writer George Seldes was able to say in The Catholic Crisis, "The future of Catholicism may lie in America because of the growing Catholic population, the large increase of bishoprics, the financial support of the Church which is said to be larger than that contributed by the rest of the world. But it may lie in America because America is the stronghold of democracy. American Catholicism is the Catholicism of the famous credo of Al Smith . . . which states that the Syllabus of Pius IX which is anti-liberal, anti-democratic, and in a way anti-American, has 'no dogmatic force' as Cardinal Newman said long ago. . . .

"By the Smithian system of dialectics no Catholic need fight Socialism or Communism, or pay any attention to Rerum Novarum, Quadragesimo Anno, Casti Connubii, Lux Veritatis, or the late Pope's utterances in favor of Franco Spain, if he individually disagrees. The American Catholic, according to its most important spokesman, can take it or leave it. However, no Catholic outside the United States has ever expressed the same views and remained in the Church."

They have now. Apparently. As Bishop O'Gorman once wrote his friends from Rome, "Americanism, which was supposed to be our defeat, has been turned into a glorious victory. We are surely on top." The lucrative waters of the Potomac were now flowing freely into the Tiber. Only a faithful few in the U.S. today recall that their Lord "suffered under Pontius Pilate" after Pilate and the "religious" Herod became friends. "If they have persecuted Me, they will also persecute you. . . The servant is not greater than his master" And "no man can serve two masters" (John 16:20; Matt. 6:24).

Mindful of this difficulty, Hilaire Belloc predicted the "necessary" conflict between the civil state and the Catholic Church in America. He said in so many words, of course, "the Catholic Church in America." He was not referring to the star-spangled "American Catholic Church" which is after all only a Modernist sect of long standing, with a large growing membership. No conflict with Pilate can arise there.

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